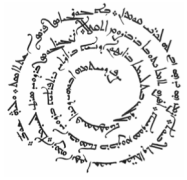
Jacob of Sarug's Homilies on Women Whom Jesus Met



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44

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Jacob of Sarug's Homilies on Women Whom Jesus Met

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ABBREVIATIONS

CSCO	Corpus Scriptorum Christianorum Orientalium
MHMJS	The Metrical Homilies of Mar Jacob of Sarug
OCA	Orientalia Christiana Analecta
OCP	*Orientalia Christiana Periodica*
par	parallels
PO	*Patrologia Orientalis*
PdeO	*Parole de l'Orient*
RSV	Revised Standard Version
SEERI	Saint Ephrem Ecumenical Research Institute

PREFACE

Jacob of Sarug's homilies on biblical stories are filled with exuberantly drawn portraits of biblical characters, often women. While the Virgin Mary and the Sinful Woman are perhaps the best known, the present anthology brings together Jacob's accounts of those we might consider "minor" female characters of the New Testament: the Canaanite Woman of Matthew 15:21–8 and Mark 7:24–30, where she is called a Syrophoenician (Hom. 17); the Samaritan Woman of John 4:1–42 (Hom. 46); the Woman Hunched Over for Eighteen Years in Luke 13:10–17 (Hom. 169); the Woman with the Flow of Blood from Matthew 9:18–22, Mark 5:24–34, and Luke 8:42–8 (Hom. 170); and Jairus' daughter, from Matthew 9:18, 23–6, Mark 5:21–4, 35–43, and Luke 8:40–2, 49–56 (Hom. 91).

Jacob preached from within a lively Syriac tradition of narrative poetry that re-told biblical stories in dramatic form, enhanced by the addition of extensive speech and dialogue.[1] Jacob did so with rare skill, as the present collection demonstrates. To rich narrative imagination, dialogic exchange, dramatic affect, and homiletic reflection, he added invocations, doxologies, prayers, and exhortations, all articulated with lyrical grace in sermons that were chanted or intoned in performance. The results yielded liturgical poetry that taught and interpreted the Bible in an engaging, thought-provoking style.

The literary form of the *memra* allowed Jacob to shine a spotlight on characters barely glimpsed in their biblical accounts. He expanded their narrative contexts, suggesting fuller plots with more

[1] Sebastian P. Brock, "Poetry and Hymnography (3): Syriac", in *The Oxford Handbook of Early Christian Studies*, ed. S. A. Harvey and D. G. Hunter (Oxford: Oxford University Press, 2010), 657–71, at pp. 662–4.

detailed social, familial, and religious backgrounds. He elaborated the textual personalities, granting character traits and qualities, agency and voice. In the case of biblical women, such attention brought a prominence well beyond that of their biblical stories.

For Jacob of Sarug, as for Ephrem the Syrian before him, biblical women were often the models for bold, confident faith, actively articulated in word and in deed.[2] New Testament women, in particular, he presented as bold witnesses or proclaimers of faith who acted in the civic rather than domestic domain. In Jacob's homilies (as in Ephrem's hymns), these female characters approached Jesus directly, in public, without intermediaries.[3] Where biblical texts provided occasional short dialogues between Jesus and female figures, Jacob granted these women long, forceful speeches, powerful in their arguments, and irrefutably commanding in their moral and ethical impact.

In part, speeches were the rhetorical device that enabled Jacob to present the women as generic models of virtue. These speeches allowed female characters to exceed typical social boundaries and to exemplify virtues applicable to men as well as women, in narratively identified public locations and contexts. These characters were hence presented not as "women", *per se*, but rather as "faithful

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[2] For the related material in Ephrem and Romanos the Melodist, see S. A. Harvey, "Bearing Witness: New Testament Women in Early Byzantine Hymnography," in *The New Testament in Byzantium*, ed. Derek Krueger and Robert Nelson (Washington, DC: Dumbarton Oaks Research Library and Collection, 2016), 203–17.

[3] Jacob often followed Ephrem's lead when it came to exegesis and the interpretation of biblical characters. For the women featured in the homilies of this anthology, the outlined characteristics were established in Ephrem's *Commentary on the Diatessaron*, for which see *Saint Ephrem's Commentary on Tatian's Diatessaron*, trans. Carmel McCarthy, Journal of Semitic Studies Supplement 2 (Oxford: Oxford University Press/ University of Manchester, 1993); and also, for example, in Ephrem's *Hymns on Virginity*, especially in Hymns 22, 23, 26 and 34. Syriac ed. and tr. E. Beck, *Des heiligen Ephraem des Syrers Hymnen de Virginitate*, CSCO 223–224/ Scr. Syr. 94–95 (Louvain: CorpusSCO, 1962), English translation by Kathleen McVey, *Ephrem the Syrian: Hymns* (New York: Paulist Press, 1989), 261–468.

Christians". In this way, Jacob could offer these figures as exemplars worthy of imitation by all, regardless of gender, age, status, or social location. The resulting portraits cast these familiar but minor biblical women in terms that remain strikingly fresh to this day.

Fortuitous circumstances at Brown University brought together an informal but keenly devoted Syriac reading group that, during 2014 and 2015, undertook the translations for Homilies 17, 46, and 169. Reyhan Durmaz, Rebecca Stephens Falcasantos, Susan Ashbrook Harvey, Michael Payne, and Daniel Picus all participated in this endeavor. We are grateful to Sebastian Brock and to George Kiraz for their enthusiastic interest in accepting these translations for the Gorgias Press series, "The Metrical Homilies of Mar Jacob of Sarug"; and especially to Sebastian Brock for his gracious generosity in contributing two additional homilies, 91 and 170, to the collection. We are grateful furthermore for Dr. Brock's generous assistance and insightful suggestions on our translations; we accept full responsibility for any remaining problems. Our thanks also to Melonie Schmierer-Lee at Gorgias Press for her unstinting assistance through the editorial process.

NOTE ON THE TRANSLATIONS

One of Jacob's favorite practices was the use of titles for his characters: for Jesus, for Satan, and for the unnamed women and men who feature in the accounts. In the case of Jesus, these titles may be set in a larger Syriac tradition that has yet to receive the scholarly attention it deserves.[4] But the practice itself, at least in Jacob's hands, was also a rhetorical technique. In the following translations, we have regularly capitalized titles used for Jesus, Satan, and the subject women of the stories – the Canaanite Woman, the Sa-

[4] Robert Murray drew attention to this tradition in his indispensible volume, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition,* rev. ed. (Piscataway, NJ: Gorgias Press, 2004), in which see especially the table, "Titles of Christ", pp. 354–63. Further insight is now added by Sebastian P. Brock, "Divine Titles and Epithets in Syriac Writings: Some Approaches," *PdeO* 38 (2013): 35–48; and Thomas Koonammakkal, *The Theology of Divine Names in the Genuine Works of Ephrem* (Moran ʾEthʾo 40; Kottayam: SEERI, 2015).

maritan Woman, Jairus' Daughter, the Woman Hunched Over, and the Woman with the Flow of Blood. These titles carry a certain literary formality, rather than serving as descriptors. In the case of the women, moreover, they operate as alternative names in an instance where actual names have been lost or forgotten.

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HOMILY 17: ON THE CANAANITE WOMAN

Translated by Reyhan Durmaz, Rebecca Stephens Falcasantos, Susan Ashbrook Harvey, Michael Payne, and Daniel Picus

INFORMATION ON THIS HOMILY
Homily Title: [Homily 17] On the Canaanite Woman
Source of text: *Homiliae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 1, pp. 424–44.
Lines: 410

Jacob of Sarug's Homily 17 treats the episode of Jesus' encounter with the Canaanite Woman in Matthew 15:21–8, also told in Mark 7:24–30, where she is termed a Syrophoenician Woman. In the gospel account, this Woman approached Jesus, begging him to heal her daughter who had been possessed by a demon. Jesus at first refused to respond to her plea, but her loud cries distressed the disciples, who begged him to send her away. His reply was to dismiss her, a Gentile, saying, "I was sent only to the lost sheep of the house of Israel" (Mt 15:24 RSV). The Woman persevered, engaging Jesus in argument, insisting that she and her daughter were worthy of "the crumbs from the master's table" (Mt 15:27). Praising her for her great faith, Jesus at once healed the daughter.

For Jacob, this incident provoked reflection on a number of themes: the mighty power by which Jesus healed the sick, disabled, and possessed; the contrast between the accepting faith of the Gentiles (the Peoples) and the rejection of Jesus by the Jews (the People); the power of an individual's faith to make miracles happen; the need for every Christian to take care for the condition of their soul, just as the Woman had done for her daughter. These are conventional themes for late antique Christian preachers. Jacob brings vibrancy to the story with two primary rhetorical moves.

First, he crafts the Canaanite Woman as indefatigable in her conviction and undaunted by the hurdles of ethnicity, gender, or social status. Then, he heightens the dramatic elements of the story, presenting an encounter of fierce verbal exchange, harsh public humiliation and extraordinary force of will. The resulting presentation allows him to offer the Canaanite Woman as a model for bold, confident faith, one that every Christian should imitate even when discouraged by God's apparent lack of response to personal need.

The homily begins with a majestic declaration of Christ's mighty works on earth (ll. 1–34). Those works were not only physical acts of healing and mercy, but also the work of enlightenment for those who had not known the true God. From the start, Jacob contrasts the Canaanite Woman's affirmation of Jesus' powers with the skepticism and rejection of his works by the Jews, a familiar anti-Jewish rhetoric of late antique Christian authors.[1]

Jacob then commences the story (l. 35), using its narrative elements of geography and individual suffering as analogies or types for the larger world and the condition of humanity as a whole. Thus, he tells us, Jesus crossed the border from Judea into the district of Tyre and Sidon (Mt 15:21, Mk 7:24), thereby leaving the territory of the Chosen People and entering that of the heathen. The Woman's daughter, possessed and tormented by an evil demon, provided an image for the state of the world: tormented with the madness of demon worship, buffeted by the blows of false teachings and Satan's wiles. In the story, Jacob argues, Jesus' healing released the daughter from her tormenter, just as the spread of Christianity would heal the world of its imprisonment to false religion (ll. 35–74). The impetus for this display of holy power and religious truth was the Canaanite Woman herself. Her conviction that Jesus could heal her daughter was immediate and unyielding (l. 76 and thereafter). Disparaged by Jesus and the disciples as an unworthy pagan, the Woman refused to stand down. With boldness (ll. 93–104), with rigorous logic (ll. 128–44), with unflagging determination (ll. 193–252, 293–300), she pursued her Savior. Finally,

[1] Further discussion below, under Homily 169. This rhetoric appears in all five homilies of this collection, to greater or lesser extent.

she won her daughter's release from demonic captivity, as Christ acknowledged and affirmed the justice of her request (ll. 301–36).

Jacob brings pathos to the drama, drawing out the Woman's ordeal by dwelling on the response to her plea: the disdain of Jesus, the derision of the disciples, and the contempt of the crowd. He describes an encounter of volatile physical jostling to match the fiery dialogue. The Woman "shouted", "cried out", "called aloud" over the crowd, as she battled her way through the crush of onlookers who sought to hinder her approach. Jacob accords her several verbal exchanges with Jesus, while assuring the listener that nothing was amiss. Jesus appeared to snub the Woman not simply to test her strength, but even more to increase her affirmation of his truth, his identity, and his power. Indeed, Jacob grants the Woman victory following her culminating speech, a scorching *tour-de-force* of substantial duration (ll. 193–252). The speech combines doxology in praise of Christ, meticulous forensic argumentation, and great poetic power. Jacob lingers on the effect, marveling as much at her boldness as her eloquence, dwelling on the humiliation she endured while pleading her case.[2]

Jacob justifies the entire encounter through an exaltation of love as a motivating force. It was love for all peoples and not only his own that compelled Christ's apparent diffidence, as he seized the opportunity to spread his works among the Gentiles. It was love for her daughter and even more, love for the true God that justified the Woman's patent disregard for mundane decorum or etiquette. Love, for both Jesus and the Woman, was at once individual in focus and universal in dimension.

But the homily does not end there. Jacob turns suddenly and sharply to the congregation (ll. 337–410). Now he admonishes his

[2] In Jacob's presentation, the Woman's demand for the "crumbs from the table" (Mt 15:27, Mk 7:28) provides measure of her bold faith. For a different exegetical position, wherein the "crumbs from the table" provide measure of humility, see Jeffrey Wickes, "The Poetics of Self-Presentation in Ephrem's *Hymns on Faith* 10," in *Syriac Encounters: Papers from the Sixth North American Syriac Symposium, Duke University, 26–29 June 2011*, ed. Maria Doerfler, Emanuel Fiano, and Kyle Smith (Leuven: Peeters, 2015), 51–64.

listeners, just as the Woman had admonished Christ. They must take her as their model, fearlessly and shamelessly. They must approach their Lord with bold faith, advocating for the health of their own souls just as she had done for her daughter. They should take no heed if it seems that God does not answer their prayers. They must persevere, wearying their Lord with their petitions, just as suffering wearies them in their lives. In the end, Jacob exhorts, their faith will be rewarded.

Jacob often addressed his congregation in the course of a homily.[3] Here, in Homily 17, the culminating address to his listeners is noteworthy for its rousing command to action. While maintaining metrical discipline,[4] he yet crafts the lines to carry short, sharp exhortations, blunt and direct in their vigor. His style is personal and immediate, no less forceful than the Canaanite Woman's fervent plea to Christ.

A notable feature of Homily 17 is Jacob's persistent, if occasional, stress on the sound of the Canaanite Woman's voice.[5] Her

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[3] S. A. Harvey, "To Whom Did Jacob Preach?," in *Jacob of Sarug and His Times: Studies in Sixth-Century Syriac Christianity*, ed. George Anton Kiraz (Piscataway, NJ: Gorgias Press, 2010), 115–32.

[4] Jacob's characteristic meter was isosyllabic couplets in 12 + 12. For the word patterning by which he maintained his structure, see Manolis Papoutsakis, "Formulaic language in the metrical homilies of Jacob of Serugh," in *Symposium Syriacum VII*, ed. R. Lavenant, OCA 256 (Rome, 1998), 445–51.

[5] A quality emphasized also in the short references to the Canaanite Woman in Ephrem's *Hymns on Virginity*, 26.9, 34.7. Syriac ed. and tr. E. Beck, *Des heiligen Ephraem des Syrers Hymnen de Virginitate*, CSCO 223–224/ Scr. Syr. 94–95 (Louvain: CorpusSCO,1962), English translation by Kathleen McVey, *Ephrem the Syrian: Hymns* (New York: Paulist Press, 1989), 379, 413. Jacob's contemporary, Narsai of Nisibis, presented quite a different reading of the same gospel incident in his Homily 32, "On the Canaanite Woman". The contrasts are discussed with much insight in Erin Galgay Walsh, "Holy Boldness: Narsai and Jacob of Sarug Preaching the Canaanite Woman", in *Literature, Rhetoric, and Exegesis in Syriac Verse*, ed. Kristian Heal and Jeffrey Wickes (Leuven: Peeters, forthcoming); and eadem, "Comparing Narsai and Jacob on the Canaanite Woman:

voice, he tells his congregation, was "loud". She "shouted out", "with mournful cries", "with groans" (ll. 84, 101–2) and "with her loud voice" (ll. 119, 157, 183, 379), she called out to Jesus. But now and again, her loud voice "sang". Faith in Christ "was sung" by the Canaanite (*mezdamra hwat*); it "was proclaimed" (*metkarza*) by her (l. 36 and variant). Again, "By the Canaanite woman… faith was sung to all Peoples" (ll. 47–8). Petitioning on behalf of her daughter, the Canaanite Woman proclaimed Jesus as the Messiah among her peoples, "singing out" (l. 111) and "pronouncing" the new gospel (l. 113). Among the Peoples of many gods (= Gentiles), "she became a harp for the undivided faith" (l. 127). "With her loud voice she disturbed the apostles" (l. 157), Jacob exclaims. And with her loud voice, "she shouted her need" (l. 256). Jacob exalts her "boldness" (l. 387). What might we make of this emphasis on her voice as one of loudness, but also of song?

Jacob's homilies were often preached in civic liturgies that included women's choirs.[6] Their singing directly preceded his *memre*, and followed directly after, as he himself referenced in "On Partaking of the Holy Mysteries".[7] Women's voices thus attended his preaching. Occasionally, Jacob described these choirs. In his homily on St. Ephrem the Syrian, for example, Jacob presented Ephrem exhorting the women's choir to sing "with loud voice", "without shame", "with faces uncovered".[8] In the same homily, Jacob also refers to the singing of the women's choirs as "instructive", naming

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Ephrem's Influence between East and West," in *Papers from the VII North American Syriac Symposium*, ed. Robin Darling Young and Aaron Butts (Washington, DC: Catholic University of America Press, forthcoming).

[6] S. A. Harvey, "Performance as Exegesis: Women's Liturgical Choirs in Syriac Tradition," in *Inquiries into Eastern Christian Worship: Acts of the Second International Congress of the Society of Oriental Liturgy*, ed. B. J. Groen, S. Alexopoulos, and S. Hawkes-Teeples, Eastern Christian Studies 12 (Leuven: Peeters, 2012), 47–64.

[7] Jacob of Sarug, "On the Partaking of the Holy Mysteries," (Hom. 95), trans. Amir Harrak, MHMJS 17 (Piscataway, NJ: Gorgias Press, 2009), ll.129–41, 175–6.

[8] Joseph P. Amar, "A Metrical Homily on Holy Mar Ephrem by Mar Jacob of Sarug," *PO* 47.1 (Turnhout: Brepols, 1995) esp. vv. 102–13.

them "teachers" (*malpanyata*) of the proclamation (*karozuta*), the good news (esp. vv. 41–2, 105, 107, 108). Such terms and imagery are echoed here, in the homily on the Canaanite Woman. The interplay between terms of loudness, boldness, proclamation, and song would not have escaped Jacob's late antique congregation, listening as they were to the voices of women's choirs framing the chanted offering of Jacob's homily. The memory of one biblical woman's voice echoed and persisted in the exalted song of the Syriac women's choir: loud, bold, and instructive.

In the following translation, section titles are our addition.

OUTLINE

I. The Sun of Righteousness (1–34)
II. Into the Land of Idolaters (35–74)
III. The Canaanite Woman Approaches Jesus (75–112)
IV. The Woman, a Harp for the Undivided Faith (113–44)
V. Jesus Turns Away (145–78)
VI. The Woman Disputes Jesus' Rebuke (179–252)
VII. "Even the Dogs Eat" (253–300)
VIII. Love Clothed the Woman (301–36)
IX. She is a Mirror for You (337–76)
X. Be Bold in Your Faith, as She Was Bold (377–410).

HOMILY 17: ON THE CANAANITE WOMAN

I. The Sun of Righteousness

A Great Light arose in the land in the days of our Lord,
to slay the darkness that blinds the world in its place.
The Radiance of the Father shone forth its brilliance to the world below,
to illuminate with His light the gloomy road for those who travel upon it.
The Sun of Righteousness descended and walked the land, Mal 4:2
and the multitude of shadows fled from His beauty.
His rays spread across the regions and made them bright,
and the inhabited world, dark before He shone, was lit. Jn 1:9
He drove away the error, which had multiplied in all the nations,
and showed the world the Way of Life that they might walk upon it. Jn 14:6
He showered healings upon humanity that was infirm,
and they quenched the suffering of the wounded, which had multiplied.
He sprinkled His medicine upon the sick and strengthened them,
and upon the afflictions of the weak He breathed, and He subdued them.
He poured forth His favor to enrich the world by His remedies;
He opened His treasury, and all who were needy plundered it and grew rich.
The blind saw and paralytics were healed; Isa 35:5–6,
demons were driven out, so that the bent were made straight. Mt 11:5,
He gave sound to the deaf and light to those without light; Lk 4:18–9

B 17

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ܟܰܢܥܳܢܳܝܬܳܐ .ܡ.

ܘܟܠ ܨܒܘܡܐ

424

1 ܫܡܥܘ ܙܒܢ ܘܐ ܕܐܝܬ ܠܗ ܬܪܬܝܢ ܒܢܝ:
ܒܚܡܫܐ ܘܒܬܪ ܚܕܐ ܐܬܐ ܕܠܐ ܢܡܟ̈ܐ*
ܙܒܢ ܐܚܕ ܙܒܢ ܐܡܪ ܐܢܐ ܟܠ ܐܢܫܐ:
ܙܐܘܡܐ ܕܟܢܫܐ ܚܫܡ ܐܒܓ ܟܒܘܒ ܥܠ*

5 ܫܢ ܐܬ ܫܡܥ ܙܩܦܐ ܕܟܠ ܟܠܘܗ:
ܥܡ ܩܫܝܫܐ ܒܥܐ ܠܟܬ ܘܟܝܠ ܐܬ*
ܒܗ ܟܬܒܘ ܟܠ ܩܢܐ ܕܐܪܡ ܐܢܫ:
ܐܒܘ ܐܡܠ ܘܨܒܐ ܐܬ ܒܠ ܫܢ*
ܙܘܥ ܟܡܢ ܘܨܒ ܟܬܒ ܨܟܝܠ ܐܬ:

425 10 ܡܫܐ ܚܕܐ ܙܘܡ ܫܢ ܘܫܟ ܥܠ*
ܒܗ ܫܐܠ ܟܠ ܐܦܠ ܘܒܐ ܐܬ:
ܕܒܚܐ ܫܩ ܘܟܫܢ ܘܟܝܠ ܐܬ*
ܟܡ ܐܡܐ ܟܠ ܕܩܢ ܡܙ ܐܢ:
ܕܟܩܘ ܒܫ ܘܟܬ ܐܬ*

15 ܐܒ ܟܐܕ ܢܠ ܚܕ ܒܘܢ:
ܠܡ ܫܢ ܐܡܪ ܠ ܘܟܬ ܐܬ ܟ ܢܠ*
ܟܬ ܫܢ ܟܐ ܕܫ ܐܬ ܟ ܐܢ:
ܫܢ ܐܡ ܘܟ ܐܬ ܟ ܐܢ*
ܟܕ ܚܒܩ ܐܡ ܐܬ ܟ ܐܢ:

He cleansed lepers and gave forgiveness to sinners.
He descended like rain on the land of Judah which was sick,
and like plants the sick sprouted from their beds.
He cast out the evil spirits possessing humankind,
and with the breath of His mouth He kept harm from many.
He healed freely while they oppressed Him, and He was not provoked;
He bandaged pains, and they reviled Him in their questioning.
The People hated Him when His healing was powerful,
and when His remedies were multiplied, He was reproached. Mt 15:1–9
The uncircumcised Peoples believed in Him and His remedies,
and the circumcised People doubted His healing.
For the Canaanite Woman, the news sufficed to believe in Him,
but for the Daughter of the People, even the Scriptures did not grant the wisdom to stand firm.
Report that He was the Son of God hastened to Sidon and Tyre,
but in Jerusalem He was reviled as the son of Joseph.

II. Into the Land of Idolaters

When He crossed into the land of pagans with His disciples,
His faith was sung[1] by the Canaanite Woman.
He crossed the boundary of Tyre and Sidon and He astounded them,
and their gods of nothingness began to tremble.
By His shining forth He rent the darkness of impiety,

[1] Variant: "was proclaimed" (*metkarza*).

ܒܰܪ ܟܢܥܢܝܬ ܗܘ ܕܐܬܐ ܡܢ ܬܚܘܡܐ ܗܘ ܕܐܬܐ ܘܩܪܐ ܒܫܡܗ ܘܐܡܪ ܠܗ ܪܚܡ ܥܠܝ ܡܪܝ ܒܪ ܕܘܝܕ ܒܬܐ ܕܝ ܫܓܝܫܐ ܒܝܫ ܐܝܟ ܕܐܢܐ ܐܡܐ ܠܟ ܘܠܐ ܥܢܐ ܠܗ ܡܠܬܐ ܚܕܐ ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ ܘܒܥܘ ܡܢܗ ܕܢܫܕܪܝܗ ܠܬܡܐ ܕܠܐ ܐܬܐ ܒܬܪ ܢܫܬܐ ܘܢܦܠܬ ܠܪܓܠܘܗܝ ܕܝܫܘܥ ܘܐܡܪܬ ܠܗ ܡܪܝ ܥܕܪܢܝ ܘܐܡܪ ܠܗ ܠܐ ܫܦܝܪ ܠܡܐܟܘܠ ܠܒܢܐ ܘܠܡܫܩܠ ܠܟܠܒܐ ܘܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܦ ܟܠܒܐ ܐܟܠܝܢ ܡܢ ܦܬܘܬܐ ܕܡܦܠܝܢ ܡܢ ܦܘܡ ܕܡܪܝܗܝܢ ܘܐܡܪ ܠܗ ܠܗܝܢ ܐܦ ܟܠܒܐ ܐܟܠܝܢ ܡܢ ܦܬܘܬܐ ܕܡܦܠܝܢ ܡܢ ܦܘܡ ܕܡܪܝܗܝܢ ܘܐܡܪ ܠܗ ܡܪܝ ܒܓܝܢ ܐܢܬ ܐܡܪ ܠܗ ܐܝܢ ܘܫܒܩ ܠܗ ܠܒܪܬܟ ܘܐܬܬ ܠܒܝܬܟ ܘܫܕܐ ܠܗ ܫܐܕܐ ܘܐܬܬ ܠܒܝܬܗ

and He began to spread His light throughout the world.
The Leaven of Life fell into the dough of the idolaters and restored it, Mt 13:33
and He began to draw all creation to His fragrance.
The Plowman of Truth crossed the border of the Canaanites,
and scattered His seed and began to reap from it.
Fervently the Peoples received the good seed,
and quickly it brought forth fruits in abundance. Mt 13:3–8
By [the Woman] whose daughter an evil spirit possessed and tormented,
faith was sung to all Peoples.
An evil demon snatched the maiden to torment her,
because he wished every day to corrupt beauties.[2]
The Murderer controlled the girl in order to torment her,
and in his cruelty he abused her harshly.
He was ready for corruption and snatched a virgin to corrupt,
for greatly did he wish to injure the human race.
The Strong One entered and led the daughter of the idolaters with a troop, Mk 3:27; Mt 12:29
and with stumbling blocks he was dragging her harshly away.
The whole earth was depicted in her symbolically;
it resembled her in her sickness and her healing.
So, too, had Satan captured the earth and maddened it to idolatry,

[2] Jacob often uses this term "beauties" (*šappire*) to denote a notion of virtues.

40 ܐܡܪ ܒܫܥܬܐ ܗܘ ܕܡܟܬܒ ܠܗ ܐܘܟܝܪܝܣ܀
ܣܓܝܐ ܒܣܛܝܐ ܕܟܠܗ ܒܣܬܩܐ ܕܠܐ ܗܘܐ ܫܐܝܠ:
ܐܡܪ ܒܝܫ ܩܠܝܠ ܕܟܬܒܐ ܕܟܬܒܬܐ ܀
ܕܟ ܟܠܡܬܐ ܕܒܣܝܡܐ ܐܢ ܩܪܝܒܐ:
ܫܘܒܚ ܙܘܟܐ ܐܡܪ ܒܫܢܬܐ ܟܬ ܩܐ ܀
45 ܣܬܡܟܐ ܩܟܘܡ ܟܬܒܐ ܕܙܘܓܐ ܠܐ:
ܐܟܠܐ ܐܡܪ ܩܐܘ ܕܟܬܝܐ ܀
ܕܩ ܒܟܡ ܗܘ ܫܐܘ ܕܟܢܐ ܫܟܬܒ ܟܐ:
ܫܟܬܐ ܕܟܬܟܐ ܟܬܒܐ ܗܪܘܟܐ ܗܘܐ ܀
427 ܒܐ ܟܬܐ ܕܟܟܒܐ ܣܟ ܗܘ ܒܟܐ ܟܐ:
50 ܒܟܩܬܐ ܩܟܐ ܙܕ ܣܟܐ ܐܢ ܀
ܡܟ ܐܢܐ ܒܟ ܟܟܟܐ ܒܪܣ ܟܐ:
ܫܟܢܩܐ ܟܬܒ ܟܐ ܫܙܐ ܗܘ ܟܐ ܫܙܐ ܀
ܢܐ ܟܣܐ ܐܒܣ ܟܐ ܒܣܟ ܗܘ:
ܒܩ ܙܕ ܟܐ ܟܬܟܐ ܐܢܐ ܟܫܩܐ ܀
55 ܟܠ ܣܩܐ ܫܟܢ ܩܬ ܟܐ:
ܫܟ ܫܩܐ ܟܐ ܗܘ ܫܙܐ ܀
ܐܙܐ ܩܟ ܙܐ ܗܘ ܟ ܐܘܠ:
ܟܟ ܒܐ ܗܘ ܫܩܐ ܟܐ ܀
ܐ ܟ ܐܙܐ ܟܐ ܟܟ ܫܟ ܫܐ:

and by his will he dragged out its torment and magnified its suffering.
He filled [the earth] with madness, and brought and set in it the worship of idols;
he poured out falsehood on it so that every day it would labor for vanity.
The evil demon buffeted the land with every error,
until the Great Savior shone forth and restrained him from it.
Grace became a mother for the land and was urging [Him],
just as the one whose daughter the evil spirit left with a loud cry.
"My Lord, it suffices for the oppressed land to change in this way;
descend and save her from the error that increases in her."
By grace, petition entered into the presence of greatness,
and the Physician of Mercy was sent out to those who were wounded.
The Hero came and bound the Strong One [Satan] with His might, Mk 3:27; Mt 12:29
and He restored the sanity of the land maddened by idolatry.
The Good Physician walked in the world and visited it,
and for every pain that fell upon it He gave a remedy.

III. The Canaanite Woman Approaches Jesus

And when He hastened to the land of pagans, as we said,
the news prompted the Canaanite Woman to come to Him.
She saw that an evil spirit was tormenting her daughter and afflicting her,
and running after Jesus, she seized Him in order to beseech Him.
She heard the report, "Behold, the Judge of the World is passing by,"

60 ܐܡܪ ܠܗ ܡܫܝܚܐ ܟܕ ܫܡܥ ܗܘ ܐܢܬܬܐ ܟܢܥܢܝܬܐ ܘܩܪܝܐ ܠܗ ܒܩܠ ܪܡ ܘܐܡܪ ܠܗ ܡܐ ܐܢܬ ܒܥܐ ܡܢܝ ܪܚܡܐ ܕܒܪ ܕܘܝܕ ܚܘܣ ܥܠܝ ܒܪܬܝ ܕܫܝܕܐ ܒܝܫܐ ܠܐ ܐܡܪ ܠܗ ܡܠܬܐ ܘܠܐ ܦܬܓܡܐ ܠܗ ܒܚܕ ܩܪܒܘ ܬܠܡܝܕܘܗܝ ܘܒܥܘ ܡܢܗ ܕܫܕܪܗ ܠܬ ܠܡܐ ܕܩܐܢ ܐܢܐ ܒܬܪ ܓܒܪ ܕܐܬܐ ܠܒܝܬ ܐܒܕܐ ܕܒܝܬ ܐܝܣܪܝܠ ܐܠܐ ܠܓܒܪ ܕܐܬܐ ܠܒܝܬ ܐܒܕܐ ܕܒܝܬ ܐܝܣܪܝܠ ܐܬܬ ܘܣܓܕܐ ܠܗ ܘܐܡܪ ܠܗ ܡܪܝ ܥܕܪܢܝ ܐܡܪ ܠܗ ܠܐ ܫܦܝܪ ܠܡܣܒ ܠܒܢܝ ܘܠܡܫܕܪ ܠܟܠܒܐ ܠܐ ܫܦܝܪ ܠܡܣܒ ܠܒܢܝ ܘܠܡܫܕܪ ܠܟܠܒܐ ܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܦ ܓܪܪܐ ܡܐܟܠܝܢ ܡܢ ܦܬܘܬ ܕܡܪܝܗܘܢ ܐܡܪ ܠܗ ܡܫܝܚܐ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ ܐܡܪ ܠܟ

and against Satan she made the accusation that [her daughter] was oppressed.
He who effects judgment and righteousness was crossing over to her country,
and she went out to accuse the Plunderer who snatched her daughter.
The Strong One [Christ] came to the border of the discerning Woman,
and she shouted out before Him that a robber had come and captured her daughter.
The Hunter[3] and the Expeller of Demons walked in her country,
and she instructed Him that He should drive out her daughter's evil spirit.
The Good Shepherd went out to seek the lost ones, Mt 18:10–14;
and she declared to Him, "A wolf has snatched one of your sheep." Lk 15:3–7
He came to the border of Tyre and Sidon, as you have heard,
and the Canaanite Woman went out after Him to beseech Him.[4] Mt 15:21
The news weighed upon the Woman, full of strength[5],
that Jesus was crossing over, and she was moved to seek refuge in Him.
She began to *call out* from the crowd and was petitioning Him:
"*My Lord, Son of David, have mercy upon me*, for I am plundered. Mt 15:22
Behold, *my daughter has been evilly possessed* by Satan,
Exaction for this is in Your hands.
The Hater of Mercy has seized the girl, and behold! he batters her;
wrest her away from him and with healing she will become Yours.
The Foul One led the comely maid, and behold! he torments her;

[3] *Nahširtana*, Persian loan word.
[4] Quoting the lection just read.
[5] Lit. "manliness".

ܐܡܪ ܗܘ ܡܫܝܚܐ ܠܐ ܫܦܝܪ ܗܘ ܠܡܐ ܀ 80
ܕܐܬܝ ܐܢܐ ܐܦܝܠܘ ܠܟ ܗܘ ܕܠܐ ܐܫܬܘܕܥ ܠܝ ܐܢܐ ܗܘ ܕܫܕܪܬ ܠܟ ܀
ܐܦ ܟܕ ܐܡܪ ܐܢܐ ܠܐ ܐܫܬܘܕܥ ܠܝ ܐܢܐ ܗܘ ܕܫܕܪܬ ܠܟ ܀
ܐܠܐ ܐܡܪ ܐܢܐ

rebuke him so that he departs and restore her mind, for he is disturbing it."
With mournful cries she went after Him, full of amazement,
and with groans she petitioned Him on behalf of her daughter.
"*My Lord, Son of David, have mercy on me* and heal my daughter; Mt 15:22
an evil spirit seized her and unless You thrash him he will not leave her."
By a daughter of the pagans was the Son of David confessed,
and among the [Jewish] People they were calling Him 'head of demons'. Cf. Mt 9:34, 12:24
To the Canaanites it was confirmed that He was the Messiah,
but envy was blinding the Hebrews, and they did not believe in Him.
The pagans perceived that he was the Good Physician and the Expeller of Demons,
but the priests of the People called the one who cared for them Beelzebub.
The Daughter of the Arameans sang out among the congregations that He was the Son of David,
and she with her story rebuked the Judaeans for how much they wronged Him.

IV. The Woman, a Harp for the Undivided Faith

The new gospel was pronounced by the Canaanite Woman,
and the prophecy was rejected by the Daughter of the People.
Those who knew the scriptures dishonored the revelations of prophecy,
and those who worshipped idols were the first ones at the proclamation.[6]
A pagan woman knew He was the Son of David and drove out demons,
but the faithful assembly rejected Him while He was healing her.
The pagan Woman *called out*[7] amidst the crowd with a loud voice, Mt 15:22

[6] Lit. *karozuta* = Gr. *kerygma.*

[7] Note that her identification as an Aramaean woman is significant: Jacob was an Aramaean (Dt 26:5), which means that this Woman was

ܟܠ ܕܐܬܝ ܡܢ ܫܡܝܐ ܘܐܡܪ ܠܗ ܀ 100
ܚܠܡ ܣܛܢܐ ܕܥܡܗ ܒܫܘܫܒܝܢܗ ܀
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀ 105
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀ 110
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀ 430
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀ 430
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀ 115
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܝܟ ܕܐܬܝ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀
ܐܢܐ ܒܪ ܐܡܐ ܕܝܠܝ ܗܘ ܀

(technically) of the lineage of the chosen People even though not a Hebrew.

so that the faith of the Peoples would make known how great He is.
The race of pagans despised idols of vanity,
and she was not persuaded that any but Jesus would drive out the demons.
To the King she made accusation about the Rebellious One who increased her torment,
because He was able to bind the Strong One with His might. Mk 3:27;
She did not hasten toward the gods of the Canaanites, Mt 12:29
because she knew that Jesus would destroy their idols.[8]
She became a harp for the faith that was undivided,[9]
when *she cried out, "Son of David, have mercy on me!* Mt 15:22
The Rebellious One, evil of ways, cast forth a group of bandits,
and captured my daughter; come, lead her back from offense.
The demon who confuses beauties[10] has attacked the young girl,
and drives her mad; command him to leave the wretched girl.
The tyrant who hates the human race – behold! – since Adam,
drives my daughter mad so that she loses her mind that was calm.
O King of the Land, drive out the foreigner from Your jurisdiction;
You are the Son of David, be zealous and kill him like Goliath. 1 Sam 17:1–50
Do not let the Uncircumcised One mock my daughter and revile her;
wrest her from him and she will be Yours when You have freed her.
David, Your father, freed the assembly and became king,

[8] *Ptkr'*, Persian loan word.

[9] The undivided faith is a recurring theme in this homily. Here the contrast is between pagans with many gods (and hence a "divided" faith), and those of the true ("undivided") faith in one God.

[10] Or "beautiful ones."

120 ⁘ ܐܰܡܪ ܠܗ ܝܫܘܥ ܐܝܟ ܕܐܡܪ ܗܘ ܟܢܥܢܝܬܐ
ܕܐܬܬ ܒܬܪ ܡܢ ܕܝܢ ܒܥܐ ܘܐܫܬܥܐ ܠܗ:
ܘܗܝ ܐܡܪܬ ܠܐ ܐܠܐ ܐܦ ܟܠܒܐ ܠܐ ܡܩܒܠܝܢ ܦܬܘܬܐ ⁘
ܕܢܦܠܘܢ ܡܢ ܦܬܘܬ ܡܪܝܗܘܢ ܕܡܬܪܡܝ ܥܠ ܡܫܐ:
ܘܐܡܪ ܠܗ ܡܢ ܒܓܠ ܗܕܐ ܐܙܠ ܫܪܐ ܠܒܪܬܟ ⁘
125 ܠܐ ܝܗܒ ܠܝ ܐܠܗܐ ܒܪ ܡܢ ܕܐܬܬ ܒܬܪ ܡܢ ܕܐܬܬ ܒܬܪ ܡܢ ܕܐܬܬ ܒܬ

and he removed the reproach of the Philistine from the camp.
Again David, for the sake of a lamb, killed a wolf,
so that he might guard his flock diligently without harm. 1 Sam 17:34–7
For Your part, my Lord, You care for Your flock more than David did,
command the evil spirit to leave the girl who is under its control."

V. Jesus Turns Away

Mercy drew the Canaanite Woman to Jesus,
and with supplication she besought Him, but He did not answer her.
He knew that the Woman was undivided concerning the truth,
but as she *cried out* He feigned contempt so that she would be victorious. Mt 15:22, 15:23b
Although He loved her, He turned away from her without answering,
so that by her perseverance her faith would greatly increase.
The voice of the faithful Woman's love was pleasing to Him,
and He allowed her to cry out in the midst of the crowd, "He is the *Son of David!*" Mt 15:23
He did not answer immediately lest she be silent from the start;
He disdained her so that she would increase the victories of her faith.
He neglected her and passed her by as though He utterly shunned her,
to show that the love that is true is not divided.
And when, with her loud voice, she disturbed the apostles,
they approached our Lord to persuade Him because of her.
Because of the clamor she caused among the entire crowd,

ܐܝܟ ܕܐܡܪ ܡܪܝ ܕܟܢܝܫܬܐ ܟܢܥܢܝܬܐ ܀ 140
ܐܢ ܐܦ ܒܪ ܩܠܐ ܗܘܐ ܠܟܠܒܐ ܐܡܪ ܠܗ ܀
ܒܪ ܒܪܬ ܐܢܬ ܠܐ ܬܨܝܬ ܀
ܕܟܠ ܡܢ ܕܫܐܠ ܡܢܟ ܠܐ ܬܗܒ ܠܗ ܀
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀ 145
ܐܬܚܙܝ ܠܝ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܡܪ ܠܟ ܀
ܒܥܐ ܗܘ ܕܢܫܬܒܩ ܠܐ ܫܒܩ ܠܟ ܀
ܒܥܐ ܐܢܐ ܕܐܬܝ ܠܟ ܠܐ ܐܬܝ ܀
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ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀ 150
ܕܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀ 432
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀
ܒܥܐ ܐܢܐ ܕܐܬܝ ܠܟ ܠܐ ܐܬܝ ܀
ܒܥܐ ܐܢܐ ܕܐܬܝ ܠܟ ܠܐ ܐܬܝ ܀
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀ 155
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܠܟ ܐܝܬ ܠܝ ܒܪ ܩܠܐ ܀
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܕܫܒܥ ܫܒܥܝܢ ܀

they were beseeching Him to dismiss her, silenced, from them.
But so that beauty might be added to the image of her faith,
again He disdained her and her petitions in front of the disciples,
"After the *sheep of the house of Israel* has the Father sent me, Mt 15:24
and it is right that I should seek them now and find them.
The redeemed flock of the house of Abraham I have gone out to find,
for by every means I desire to gather them together.
I was sent only for the flock that wandered, Mt 15:24
so that one might say all the Peoples are found.
As soon as the Peoples perceived I had come, they came;
I have gone out to seek the sheep of the People not seeking me.
The Peoples are redeemed that they may come to repentance;
I have now gone out after the People that is stiff-necked. Cf. Ex 32:9,
The calling of the Peoples is very easy when they are commanded; 33:3–5;
The People that is obstinate – for that one I labor so that it will repent. Acts 7:51
A quick sign and the Peoples are seeking to come,
but among this People, there is hard work because they greatly neglected the warning.
I was sent only for the sheep of Jacob, Mt 15:24
these I seek because they have strayed from justice."

VI. The Woman Disputes Jesus' Rebuke

Our Lord did not give cause to the People to be angry against Him,

160 ⁘ ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ⁘
ܕܐܬܐ ܗܘ ܕܢܫܬܒܩ ܒܗ ܒܥܠܡܐ ܗܢܐ:
ܐܠܐ ܕܐܬܐ ܗܘ ܕܢܦܪܩ ܠܢ ܡܢ ܒܝܫܬܐ ⁘
ܕܐܢ ܐܝܬ ܠܟ ܒܥܠ ܐܢ ܠܐ ܬܫܬܟܚ ܠܢ:
ܐܦ ܐܢܐ ܐܫܬܘܩ ܠܡܬ ܠܘܬ ܒܥܠ ⁘
ܕܐܢ ܐܝܬ ܠܟ ܒܥܠ ܐܢ ܠܐ ܬܫܬܟܚ ܠܢ:
165 ⁘ ܐܦ ܐܢܐ ܐܫܬܘܩ ܠܡܬ ܠܘܬ ⁘
ܕܐܢ ܐܝܬ ܠܟ ܒܥܠ ܐܢ ܠܐ ܬܫܬܟܚ ܠܢ:
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by every means He sustained them as though they were ill but
they were not helped.
He rebuffed the faith of the Peoples though He loves her,
and because [her faith] was great, it did not lessen her expectation.
He restrained the Canaanite Woman so that she would persist
with her loud voice,
and because her faith was healthy, it was not restrained.
She shoved and entered into the crowd and petitioned Him:
"*My Lord, help me, for I am in need of your help.*" Mt 15:25
He said to her, *"It is not good to take the bread*
that belongs to the children and cast it to the dogs who are not worthy. Mt 15:26
Let the heirs eat first and live from the table,
for then the dogs which are not loved will be nourished by it.
Let the dogs leave, and let children receive food;
let the sons eat, and do not let the animals trample the bread."
She said to Him, "*But my Lord, even the dogs eat*
from the crumbs that belong to the sons *and* by them *they live.* Mt 15:27
For from where might the dog eat and be nourished,
if the bread of the sons of his lord did not sustain him?
The heirs give [crumbs] to the dogs that they might live by them;
for who gives life to his property except for its lord?
A lord nourishes both persons and animals,

ܚܦܩܬ ܡܪܬܐ ܐܡܐ ܘܟܬܒܗ ܠܐ ܢܝܬ ܀ 180
ܟܬܒܬ ܟܢܥܢܝܬ ܐܡ ܡܫܡ ܕ ܡܫܡ ܟܗ ܀
ܕܐܝܟ ܗܘ ܠܐ ܐܬܐ ܗܘ ܒܟܠ ܒܪ ܥܕܬ ܀
ܟܬܒܬ ܐܡܐ ܘܟܬܒܬ ܒܪܬ ܕ ܐܡ ܟܗ ܀
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ܟܬܒܬ ܐܡܐ ܘܟܬܒܬ ܒܪܬ ܕ ܐܡ ܟܗ ܀ 185
ܐܝܟ ܟܠ ܟܬܒ ܡܢ ܕܥܒܕ ܟܗ ܀
ܐܢܝ ܟܬܒ ܐܢܫ ܕܐܡܪ ܠܐ ܟܠ ܟܬܒ ܀
ܐܡܪ ܟܗ ܐ ܐܠ ܥܒܕ ܟܬܒ ܟܬܒ ܀
ܐܢܫ ܟܬܒ ܡܢ ܕ ܠܐ ܥܒܕ ܀
ܬܟܬ ܟܬܒ ܡܢ ܕܥܒܕ ܟ ܬܟܬ ܀
ܐܢ ܟܬܒ ܐ ܐ ܐܡ ܐ ܕ ܐ ܀ 190
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ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀ 195
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and with the heirs, he gladly makes servants and dogs live.
The sons eat from the table as heirs,
and *the dogs* glean *from the crumbs* as chattel. Mt 15:27
The sons and the dogs live by the bread of the father;
all who are his he feeds from his table.
Even *the crumbs that the dogs eat* are bread;
one leavened bread gives life to dogs and also to sons.
It is good that a son should eat from the table as an heir,
and a dog should glean crumbs of bread from it in order to live.
No one forbids the dogs to eat from the crumbs;
whatever is in the house is for both the sons and the chattel.
Whatever is Yours, my Lord, is for You, to give life to dogs as to sons;
by You are satisfied the Peoples and the People who are Yours.
Your table fills citizens and foreigners;
You wholly satisfy both strangers and neighbors.
You can nourish both the sons and the hired hands,
and let *the dogs eat and live from the crumbs.* Mt 15:27
Whatever is in Your treasury, let the People grow rich from what You have laid aside;
and let the needy Peoples also be sustained from Your cupboard.
You are the Great Sea and while all the Peoples draw water from You,

ܗܟܡ ܣܬܐܐ ܠܟܝܢܬܐ ܗܦܟܬܐ ܗܡܐ ܐܗܪܡܣ ܀ 200
ܚܢܬܐ ܐܘܟܝ ܗܝ ܦܐܗܘܐ ܐܡܪ ܣܬܐܐ:
ܗܦܟܬܐ ܗܟܟܠܟ ܗܝ ܩܬܐܐܐ ܐܡܪ ܫܡܣܐ ܀
ܚܢܬܐ ܗܦܟܬܐ ܗܡܗ ܒܟܣܐ ܒܐܐ ܣܠܪ:
ܟܦܟܗܝ ܐܠ ܗܝ ܦܐܗܘܗ ܒܒܟܗ ܐܢܝ ܀
ܐܗ ܩܬܐܐܐ ܒܐܘܟܝ ܦܟܬܐ ܟܣܐ ܐܢܝ: 205
ܣܒ ܗܘ ܣܦܙܐ ܗܡܐ ܟܦܟܬܐ ܐܗ ܟܚܢܬܐ ܀
ܙܐ ܐܡܪ ܣܙܐܐ ܩܦܙ ܐܦܠ ܗܝ ܦܐܗܘܐ:
ܗܣܐ ܒܟܣܗ ܦܟܐ ܟܟܠܟ ܒܣܐ ܟܡܗ ܀
ܠܐ ܐܒ ܦܠܐ ܟܦܟܬܐ ܒܐܘܟܝ ܗܝ ܩܬܐܐܐ:
ܐܣ ܗܘ ܟܡܐ ܐܗ ܟܚܢܬܐ ܩܟܡܣܐ ܀ 210
ܐܣ ܗܘ ܟܗ ܦܙܒ ܒܐܡܐ ܟܦܟܬܐ ܐܗ ܟܚܢܬܐ:
ܡܣܗ ܦܟܝܟ ܟܡܩܐ ܗܟܐ ܒܒܟܗ ܐܢܝ ܀
ܐܠܐ ܗܘ ܦܐܗܘܗ ܩܟܟܩܬܐ ܩܟܝܬܐ:
ܡܟܐ ܐܒ ܦܐ ܟܐ ܩܡܬܡܐ ܩܟܩܬܡܟ ܀ 435
ܡܟܪ ܐܐܐܘܡܐ ܐܗ ܟܚܢܬܐ ܐܗ ܠܟܝܢܬܐ: 215
ܗܡ ܩܬܐܐܐ ܒܐܘܟܝ ܦܟܬܐ ܗܟܡܗ ܢܫܐ ܀
ܐܣ ܗܘ ܟܟܟܗ ܒܟܐ ܟܡܐ ܡܩܬܦܐܗ:
ܗܟܡܬܐ ܡܢܬܡܐ ܐܡܟ ܒܡܐܦܗ ܡܗ ܩܘܒܦܗ ܀
ܟܡܐ ܐܒ ܙܐ ܗܦ ܦܐ ܟܡܡܬ ܡܒܦ ܒܟܐ:

taking from Your divine flood is a small thing.
You are the Bread of Life. By You are satisfied legions and hosts,
the Peoples and the People, the choirs and the assembly, and You are not consumed.
You are the Good Physician and all remedies flow from You;
a small portion of Your strength heals thousands, and they are few for it.
You can expel evil spirits from the People and cure diseases,
and still the wounded of all the Peoples may be healed by You.
A crumb of Your strength gives life to the dead if You will,
for Your treasury does not lack in its treasures.
From the crumbs of Your medicine, my Lord, give to my daughter,
and by them she will live and will truly be Yours.
You give a wink and in fear demons flee;
You will it, and pains vanish like smoke.
By the breath of Your mouth, if You command, evil spirits are at an end;
You are the Great Treasury and all remedies are found in You.
Your bread is not so small that it will nourish only one People;
all Peoples eat from it, and still it suffices.
Your medicines, O Physician, are not diminished by healings,
that You should heal pains for one people but not another.
Nothing increases or diminishes Your wealth,

220 ܕܪܓܐ ܗܘ ܥܡܟ ܒܟ ܥܡܐ ܟܢܥܢܝܬܐ ܐܡܗ܆
ܟܬܒܐ ܐܝܟ ܒܢܬܐ ܥܡܝܢ ܒܝܬ ܐܠܗܐ ܕܐܚܕܐ:
ܟܡܐ ܕܐܡܪ ܠܗ ܡܪܝ ܐܦ ܠܐ ܥܕܐ ܐܝܟ ܗܘ܆
ܐܡܐ ܐܝܟ ܠܐ ܕܐܒܕܬ ܒܝܬ ܢܘܪ:
ܐܡܪܐ ܒܢܟ ܐܚܕܐ ܟܣܝܐ ܕܪܟܘܢ ܟܗ܆
225 ܐܡܪ ܐܝܟ ܒܐܠܝܢ ܓܐܬ ܐܐܗܐ ܕܐܡܐ:
ܕܐܟܣܬ ܒܟܐ ܟܡܐ ܕܟ ܐܡܪܟܐ܆
ܐܢܐ ܒܢܟ ܥܬܝܐ ܥܡ ܐܝܟ:
ܠܐ ܐܡܪ ܐܢ ܟܗ ܟܪܡ ܢܥܡ ܒܥܬܐ܆
ܒܟ ܥܬܐܐ ܒܐܡܪ ܥܡܝ ܕܐ ܟܐ ܟܚܢܐ:
230 ܕܟܐ ܡܐ ܐܐܡܐ ܒܟ ܥܙܝܐ܆
ܒܡܪ ܪܟܐ ܟܟܐ ܕܟܐܒܐ ܒܬܐ:
ܒܪܐ ܪܟܐ ܐܡܐ ܐܠܐ ܒܟܐ ܕܬܐ܆
ܕܐܡܐ ܒܟܐ ܟ ܟܒ ܐܝܟ ܥܒܐ ܓܐܬ:
ܟܙܐ ܐܝܟ ܙܐ ܐܐ ܟܪܡ ܟ ܒܥܐܡܐ܆
235 ܠܐ ܪܟܘ ܟܥܒ ܒܟܒ ܟܡܐ ܐܠܗܐ ܟܟܐ: 436
ܕܟܐ ܟܡܐ ܐܟܐ ܒܟ ܐܐܒ ܐܠܐ ܥܒܕ ܐ܆
ܟܐ ܥܒܥܡܥ ܐܡܐ ܪܙܥ ܒܟ ܟܪܒܬܐ:
ܒܟܒ ܟܡܐ ܐܟܐ ܕܓܐ ܟܐ ܐܐ ܐ܆
ܟܐ ܒܒܬ ܐ ܒܥܒ ܟܪܐ ܟ ܒܐܪܟ:

the wellspring is great, and however much You draw it still increases.
Give bread to Your People to satisfy them like sons,
and from it cast crumbs to the Peoples as though to dogs.
It is not that You should hold back from Your People that I have
come to seek You;
it is possible for You to give also to me and to them and to many.
Who can use up Your wealth, O King, or diminish it?
For the strength of a crumb of Your treasury is greater than all
peoples.
Whoever draws from You, O Great Sea, is filled with blessings,
for the waves of Your love can cover the whole world.
Who would lay bare the granary of the hungry and empty You out?
For You can feed every region, and they are small for You.
Hold out one crumb of Your remedies to my daughter,
and by it she will be satisfied, for she will gain strength and health."

VII. "Even the Dogs Eat"

By the Canaanite Woman the faith of the Peoples increased;
the perception of all was understood through her – behold! from
that time on.
She beseeched and was rejected and again pressed for her help;
He restrained her to be silent, but *she shouted* her need. Mt 15:22
The crowds rebuked her, but she did not cease from her petition;
the disciples raged, but she was not hindered from going after them.
The bold Woman was reckoned even among dogs,

240 ܫܟܚ ܗܘ ܙܘܥ ܐܡܐ ܘܐܟܣܘܬ ܡܫܝܚܐ ܗܘ܆
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ܡܫܘ ܟܬܒ ܕܐܠܐ ܐܡ ܙܟܝܬ ܐܢ ܟܬ:
ܟܐ ܟܘܙܬ ܐܬܐ ܟܠܐ ܐܡܪ ܐܢܬ ܟܘ:
ܐܠܐ ܗܘ ܘܐܐ ܐܘ ܟܐ ܡܐܡܪ ܕܐܚܝܬܐ܆

245 ܒܝ ܡܢܐ ܟܐ ܟܬܐܘܒ ܒܟܐ ܐܘ ܒܪܟ ܟܐ:
ܘܢܐ ܟܬܒ ܒܝ ܒܠ ܟܡܒܬ ܙܒ ܗܘ ܣܡܐ܆
ܒܝ ܐܟܐ ܟܘ ܒܐ ܙܐ ܐܬܐ ܠܐ:
ܘܬܟܐ ܒܣܘܘ ܒܙ ܡܒܒ ܟܢܟܐ ܒܐ܆
ܐܪܙܐ ܘܒܬܐ ܒܢ ܡܡܢ ܐܡܡܢ ܟܘ:

250 ܙܟܠ ܡܩܒܝ ܐܐ ܟܘ ܘܐܒܠ ܕܒܙܝ ܟܘ܆
ܒ ܒܐܐ ܒ ܙܒܬܝ ܐܡܡ ܟܬܐ:
ܡܫܘ ܒܟܐ ܘܐܡܐ ܣܐ ܐܣܟܒܐ܆
ܟܣܟܣܐ ܐܡܢܐ ܘܟܡܐ ܢܟܐ:
ܠܒܐ ܘܒܐ ܒ ܐܐܣܟ ܐ ܒ ܡܢܘ܆

437 255 ܟܐ ܐܐܐܐ ܐܐ ܢܪܐ ܐܘ ܟܐ ܙܘܬ:
ܐܒ ܘܐܠ ܡܐ ܘܐ ܐ ܡܡ ܐ ܐ ܒ ܡܒ ܐ܆
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and yet she pressed for her petition without shame.
It was declared to her that her reckoning was not among sons,
but she was not moved to be silent nor to turn from the Savior.
Insolently He answered her and called her a dog,
but she was not provoked to turn back from Him because she was confident.
The apostles rebuked her, but they could not silence her;
her voice covered all the crowd, and she herself stood firm.
Although shamed, and although held back by many,
she disputed against everyone and conquered boldly.
Although the crowds rebuked her to speak softly,
she despised them all while supplicating in a loud voice.
Even as He abused her, He was abundance for the blessed Woman,
and from Him she took strength to conquer by retorts.
From her reproach something sprang forth in her so that she conquered,
and with it she disputed against our Lord discerningly.
Her humiliation impelled her to increase her faith,
and by her shame even her discernment was increased.
Because she was reckoned among the dogs and not to eat,
for that reason she argued that it was owed to her that she also be sated.
"*Even the dogs eat from the crumbs*," Mt 15:27

260 ܐܰܘ ܫܪܝܐ ܗܘܐ ܟܠ ܟܢܥܢܝܐ ܘܠܐ ܫܡܥܐ׃
ܐܝܩܪ ܟܐ ܒܟ ܟܬܒܐ ܫܡ ܫܡܥܢܗ׃
ܘܠܐ ܐܠܐܪ ܘܐܠܐ ܐܗܦܟ ܒܟ ܦܢܘܠ׃
ܡܪܕܢܐܠ ܐܫܟܚ ܗܘܐ ܐܢܐ ܟܚܐ׃
ܘܠܐ ܬܪܐ ܟܐ ܘܐܚܝ ܫܐ ܒܥܢܐ ܗܘܐ׃
265 ܒܕܘ ܢܟ ܥܟܬܐ ܘܠܐ ܐܚܨܘ ܗܘ ܒܥܟܢܗ׃
ܟܟܐ ܫܠ ܫܩ ܢܟ ܘܒܟ ܢܩܠ׃
ܒ ܫܪܝܐ ܐܘ ܫܐܐܚܠ ܒ ܫܟܒܐ׃
ܟܐܟܠ ܟ ܐܢ ܒܥܐ ܪܢܐ ܒܪܢܐ׃
ܒ ܢܐ ܢ ܫܠ ܐܟܠ ܒܩܐ׃
270 ܟܟܢܘ ܥܟ ܒ ܫܐܨܠ ܚܠ ܒܢ׃
ܐ ܘ ܒܢ ܟܟܐ ܐܘ ܟ ܟܥܢܐ׃
ܘܫܐ ܫܟܠ ܠܐ ܐܪܐ ܢܩܢܐ׃
ܫ ܥܐܢ ܐܟ ܢ ܫܒ ܟ ܒܪ ܒܪܐ ܟ׃
ܘ ܒܥ ܗܘ ܟܟܠ ܢܟ ܦܢܘܠ׃
275 ܘ ܦܢܢ ܒܥܒ ܐܐܒ ܘܢܟܐ׃
438 ܘ ܦܐܒ ܐܝܐ ܗܘ ܐ ܦܢܥ׃
ܘ ܒܐܐܒ ܐ ܟ ܟܢ ܟܟܐ ܒܠ ܐܦܠ׃
ܟ ܒܥ ܗܘ ܒܐܐܢ ܗ ܟ ܒܐ ܘ ܐ ܟ׃
ܐ ܟܟܐ ܟ ܐܟ ܐ ܫ ܢ ܟ ܢܐ׃

Victory shouted from the womb of defeat.
In truth she showed that she ought to receive mercy,
that by justice she might seek to receive what was rightfully hers.
"The lord owes to satisfy even the dogs,
and when he increases his love for his sons, he gives life to the dogs."
In the account which He began to write concerning her defeat,
she was found standing, her foot upon victory.
When He restrained the truth with His words that she might be condemned,
by that same account she conquered with disputation of judgment.
"*Even the dogs receive* life *from the crumbs*;" Mt 15:27
Truth granted her victory for it was owed to her that she, too, should receive.
Like a creditor, she seized the Son to take from Him,
and she showed Him that He was obligated to give her mercy.
"I accept that I will be the dog, while You will be my Lord;
satisfy Your own from the crumbs which abound for You.
The dogs eat and are sated from that of the sons;
for Your part, my Lord, You should make to live both the heir and the chattel.
Who gives to the dog that he might live, except for his master?
From that of the sons he will eat and with them he lives.
If I am a dog, You are the master,

280 ܡܢܐ ܪܓܫܐ ܗܝ ܟܝ ܟܬܒ ܒܣܟܠܐ⁘
ܚܓܥܐ ܣܥܐ ܒܗܐܣܬ ܒܐ ܟܠ ܒܙܒܢ ܠܐܡܪ:
ܒܚܛܐܐ ܠܚܢܐ ܒܠܐܡ ܗܐ ܒܒܒ ܟܠ⁘
ܣܒܟ ܐܝ ܟܡ ܗܢܐ ܠܙܘܡܐ ܐܚܬܐ ܠܐ:
ܐܒ ܟܚܢܬܐ ܬܡܝܐ ܬܣܡ ܚܬܐ ܐܡܐ ⁘ܐܝ
285 ܚܙܐ ܒܟ ܐܝ ܬܐܒܐ ܟܐ ܣܒܟܐ:
ܐܐ ܠܐܒܣܐ ܡܐ ܩܝܟ ܟ ܪܓܫܐ⁘
ܒ ܣܐ ܐܝ ܓܐܐ ܚܐܟܙܐ ܠܐܣܢ ܐܐ:
ܐܐ ܒܙܐ ܐ ܒܝ ܒܢ ܒܩܬܐ⁘
ܐ ܟܡ ܒܐ ܒ ܩܬܠܐ ܬܐܢ ܣܢ:
290 ܠܐ ܓܐܐ ⁘ܐ ܐ ܒ ܟ ܐ ܐ ܐ ܠ ܐ ⁘ܐ ⁘ܐ ⁘

because all my life is given to me from You alone."

VIII. Love Clothed the Woman

Whoever loves is not rebuked even when rash;
whatever Love says to his own is acceptable.
It was Love that dragged the Canaanite Woman to our Savior,
and for this reason, her disputation was acceptable.
No one ever went against Him when He was teaching,
apart from this Woman who was full of love and faith.
He condemned the scribes of the People and the debaters with His words,
but when Love stood to speak with Him He succumbed while rejoicing.
Love clothed the Woman with contest and went to our Lord,
to show that it can conquer even with the weak.
Love retorted to the Lord of Eternity there,
with the Canaanite Woman, when [Love] said, "She did not [just] say, 'Yes',
'*It is not fitting to take the bread and give it to the dogs*.' Mt 15:26
But she says,'Yes, *even the dogs eat*.' " Mt 15:27
She did not agree with Him that it is not fitting for dogs to eat,
but He agreed with her when He increased her faith.
He saw that she was aflame with the fire of love and disputing with Him,
and He accepted from her that a woman might conquer Him with her retort.
"*It is not fitting* for *the dogs* to eat *from that of the sons*," Mt 15:26

300 ܘܦܩܘ ܫܠܚܬ ܗܢܘ ܩܕܡܘܗ ܗܠܝܢ ܟܠ ܕ
ܐܡܪ ܘܫܬܩ ܠܐ ܗܘܐ ܒܗܘ ܐܠܐ ܒܥܝܢ:
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305 ܠܐ ܒܝܫ ܗܨܐܝܢ ܐܗܡ ܕܒܘܗ ܒܟ ܡܟ ܘܐ:
ܐܠܐ ܐܒܐ ܡܒܫ ܫܘܐ ܐܡܫܛܠܐ ܕ
ܕܗܘܐ ܘܒܐ ܫܘܐ ܕܒܒܐ ܕܗܟܒܘ ܫܛ:
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ܠܝܠܐ ܕܟܐ ܘܐ ܫܘܐ ܒܐ ܐܟܠ ܒܝ ܡܢ:
310 ܐܣܐ ܘܐ ܐܡܒ ܐܝ ܐܐ ܐܕ ܕܗܣܬܠ ܕ
ܟܐܡܟܠ ܡܢܐ ܘܟܐ ܐܗܡ ܫܘܐ ܐܡ:
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ܠܐ ܟܡ ܡܩܢ ܛܩܛ ܟܣܐ ܐܛܗ ܕܩܟ:
ܐܡܒ ܟܗ ܡܐ ܐܝ ܐܕ ܩܟ ܐܟܝ ܐܢ ܕ
315 ܠܐ ܡܟܩܟ ܟܗ ܘܠܐ ܡܩܢ ܘܠܟܝ ܩܟ:
440 ܐܝ ܡܟ ܘܐ ܟܗ ܒ ܡܘ ܒܐ ܕܗܡܫܛܠܐ ܕ
ܫܐ ܐܡܟܢ ܕܢܘ ܘܫܘ ܐܘ ܗ:
ܐܝ ܟܘ ܕܟܘ ܐܠܐ ܐܪܡ ܕܩܘ ܐ ܕ
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while she was saying, "*My Lord, they eat from the crumbs.*" Mt 15:27
He saw that her argument was wise and dear and full of love,
and as He rejoiced, He received her that she might conquer and receive mercy.
He marveled at her, that she was more zealous than was fitting and spoke with Him,
and before the crowd He praised her, saying, "*Great is your faith.*" Mt 15:28
The Wise One wove a great crown full of beauties,
and in the sight of the crowds He held it out and placed it on her faith.
"Lo! For your part, *O Woman, great is your faith*,
therefore, *may it be for you* truly *according to your will.*" Mt 15:28
He saw her will, how close it was to justice,
and He established her as the steward for all His treasure.
"*May it be for you according to your will*," He said to her;
He yielded to her will as much as she was seeking to receive mercy.
And because she willed that her daughter's demon should depart, it left [her];
for there was no other thing by which she was afflicted.
Love granted her that whatever she desired would be hers,
for it was His in every way to enrich the one who calls out to Him.

IX. She is a Mirror for You

Behold! This demonstration is full of persuasion for the one who looks upon it;
except for Love no one approaches God.
Faith is able to overwhelm high ramparts,

320 ܐܰܚܙܳܐ ܐ̈ܰܝ ܡܕܺܝ ܡ̈ܰܢ ܩ̈ܛ̈ܰܝܳܐ ܐ̈ܳܟ̈ܶܝ ܐ̈ܢ̈ܳܐ ❖
ܣܪ̈ܳܐ ܘܣ̈ܰܥ̈ܶܡ ܗ̈ܘ̈ܳܐ ܘܙ̈ܳܥ̈ܶܡ ܫ̈ܰܘ̈ܣ̈ܶܡ ܫ̈ܰܗ̈ܠ̈ܳܐ ܫ̈ܶܗ̈ܘ̈ܳܐ:
ܡ̈ܰܢ ܣ̈ܪ̈ܳܐ ܗ̈ܘ̈ܳܐ ܫ̈ܰܚ̈ܟ̈ܶܗ ܘ̈ܐ̈ܪ̈ܳܐ ܬ̈ܰܫ̈ܰܥ̈ܶܗ ܐ̈ܰܥ̈ܶܒ ❖
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325 ܫ̈ܟ̈ܠ̈ܳܐ ܙ̈ܳܐ ܘ̈ܥ̈ܠ̈ܳܐ ܫ̈ܰܚ̈ܕ̈ܬ̈ܳܐ ⸗ ܫ̈ܨ̈ܥ̈ܳܐ:
ܫ̈ܰܟ̈ܟ̈ܶܝ ܨ̈ܩ̈ܳܐ ܐ̈ܰܡ̈ܰܟ̈ ܡ̈ܡ ܗ̈ܘ̈ܳܐ ܟ̈ܫ̈ܰܡ̈ܫ̈ܰܝ̈ܐ̈ܳ ❖
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ܨ̈ܨ̈ܠ̈ ܬ̈ܫ̈ܳ ܟ̈ܨ̈ܝ ܐ̈ܡ ܘ̈ܪ̈ܥ̈ܡ̈ܝ ܚ̈ܙ̈ܢ̈ܐ̈ܢ̈ ❖
ܫ̈ܐ̈ ܟ̈ܪ̈ܥ̈ܡ̈ܐ̈ ܘ̈ܥ̈ܨ̈ܐ ܫ̈ܙ̈ ܙ̈ܒ ܨ̈ܐ̈ܬ̈ܐ̈ܳ:
330 ܫ̈ܟ̈ܐ ܐ̈ܥ̈ܡ ܗ̈ܘ̈ܳܐ ܐ̈ܡ ܙ̈ ܟ̈ܥ̈ܐ̈ ܟ̈ܨ̈ܟ̈ ⸗ ❖
ܬ̈ܫ̈ܳ ܟ̈ܨ̈ܝ ܟ̈ܡ ܐ̈ܡ ܫ̈ ܘ̈ܪ̈ܥ̈ܡ̈ܝ ܐ̈ܥ̈ ܗ̈ܘ̈ܳܐ ܟ̈ܐ:
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ܫ̈ܘ̈ܪ̈ܥ̈ܐ̈ ܗ̈ܘ̈ ܘ̈ܬ̈ܨ̈ܟ ܥ̈ܠ̈ܘ̈ ܘ̈ܟ̈ܢ̈ܐ̈ ܚ̈ܙ̈ܢ̈:
ܠ̈ ⸗ ܢ̈ ܐ̈ܟ̈ ܗ̈ܘ̈ܳܐ ܐ̈ܣ̈ܙ̈ܢ̈ܐ̈ ܨ̈ܗ̈ܡ ܘ̈ܐ̈ܟ̈ܪ̈ܐ̈ ܟ̈ ❖
335 ܫ̈ܗ̈ ܟ̈ܟ̈ ܫ̈ܟ̈ܐ̈ ܘ̈ܨ̈ ܟ̈ ܘ̈ܪ̈ܥ̈ܐ̈ ܬ̈ܫ̈ܳ ܗ̈ܘ̈ܳܐ ܟ̈ܐ: 441
ܐ̈ܟ̈ ܗ̈ܘ̈ܳܐ ܟ̈ܟ̈ ⸗ ܢ̈ ܘ̈ܟ̈ ⸗ ܢ̈ܟ̈ ⸗ ܟ̈ ⸗ ❖
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for not even demons stand before [Faith] when it is made manifest.
Faith rebukes evil spirits, and they flee to depart from it;
[Faith] breathes upon pains, and all the afflicted are relieved by it.
When the medicine of our Lord was hers He increased [her faith],
for one can not see Him except through [faith].
Approach God in faith and you will seize Him,
and all that you wish is yours to receive if you love.
Through the Canaanite Woman this type is perceived by you,
for she is a mirror: if you look upon her you will find beauties.
For you yourself have a soul whom you love more than a daughter,
in which perhaps there is suffering more evil than the Evil One.
For the evil spirit battered her daughter and she was afflicted;
sin tramples your soul: do not neglect it!
The suffering of a soul is more evil than the demon of a young girl;
pray for it and, behold, you will be healed just as she was.
It was Jesus who answered the one who called out to Him,
and today He answers and it is His to give to the one who beseeches Him.
Suffering wearies you; weary the Physician shamelessly [sc. with prayer],
and just like her evil spirit, He will drive it quickly away.
Evil suffering will not delight you however strong it is in you;

340 ܗܵܐ ܠܵܐ ܒܵܬ̈ܵܐ ܡܫܟܚ ܩܕܡ ܗܘ ܒܥܠܒܫܘ܆
ܚܙܵܐ ܟܕ ܐܬܐ ܡܢ ܒܝܬ ܟܢܫܬܗ:
ܚܙܵܬ ܢܫܐ ܒܥܠܒܫܘ ܕܐ ܩܠ ܒܟܝܵܐ܆
ܒ ܐܫܬܐ ܒܢ ܐܡܐ ܟܐ ܕܐ ܒܙܘܓ ܗܘ:
ܠ ܟܐ ܗܢ ܫܡܥ ܐܢ ܫܪ ܟܐ ܐ ܠ ܐ ܟܐ܆

345 ܚܐܡܢܐ ܐ ܡܙ ܠܠܟ ܐ ܟܟ ܐ ܐܝ ܟܐ:
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call out to Jesus the Physician, anointing it with His medicines.
Accuse iniquity as she accused the evil spirit,
and breathing on it, it flees from you as that one fled [from her].
Beseech for your soul just as she beseeched for her daughter;
it is dear to you, for it is singular and unique.
You have one soul and lest sin drive it from you,
come to Jesus, who blows upon [sin] to remove it.
The faith of the Canaanite Woman, and her love, take for yourself;
and Jesus will drive away confounding sufferings if they assault you.
Even if He neglects you, do not be silent from your petitioning;
He seeks to glorify you, the petitioner; do not weary of supplication.
There are times when He neglects and despises the one who loves Him;
it was not to neglect, but rather to increase one's faith.
Boldness opens His treasures, and it is easy for it [to do this],
and as much as it desires it gathers wealth from His treasury.
Even if you are irked by the Canaanite Woman because she was restrained,
was not the boldness of her faith praised?

X. Be Bold in Your Faith, as She Was Bold

Jesus rejoices that you might trample His gate boldly,
and should you not irk Him so that He might increase your faith?
The Woman seized Him in the midst of the assembly with a loud voice,

360 ܟܬܒ ܐܡܪ ܠܗ ܟܐ ܕܐܢܬ ܗܝ ܕܡܬܩܪܒܐ ܠܘܬ
ܡܫܝܚܐ ܠܐ ܠܐ ܐܠܐ ܐܦ ܗܢ ܒܩܪܝܬ ܥܡ ܠܐ ܥܠܝ:
ܘܐܝ ܕܐܢܬ ܗܘ ܕܫܐܠ ܐܦ ܒܙܥܘ ܕܐ ܫܩܠ
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ܡܫܟܚ ܘܥ ܟܠ ܒܫܡܝܐ ܘܥ ܕܐܦܣܝܐ
365 ܐܝ ܘܥ ܟܠ ܬܥܒ ܕ݂ ܒܟ ܟܕ ܫܠܐ ܗܢ:
ܐ ܙܘ ܬܩܢ ܐܦ ܫܩܠ ܟܐ ܟܐܡܬܢ
ܐܦܢܬܐ ܒܡܢܫܐ ܡܫܐܟ ܦܐ ܟܠ:
ܡܬܩܢ ܐܙܟ ܡܩܐ ܟܬܠܐ ܐ ܠܙܟ ܟ
ܡܐ ܐ ܐܦܐ ܗܢ ܒܐܠܐ ܟܐ ܒܐܦܫ ܐܝܠ:
370 ܢܪܡ ܟܕܐ ܐ ܐܠ ܟܠ ܟܐ ܟܬܐ
ܐܢ ܘܐ ܐܡܐ ܒܐܦܐ ܡܐ ܟܙܦܫ ܟܐ:
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ܢܪܦܬܐ ܦܡܐ ܘܒܙܐ ܐܦ ܟܐ:
ܐܦܐ ܒܙܐ ܦܐ ܟܬܦܐ
375 ܐܟ ܐܢܐ ܟܬܢܐ ܒ ܐܐܐܦ: 443
ܐܐ ܫܪܐ ܒܐܦܬܢܐ ܟܐܦܟ ܘܐ
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and although they rebuked her, she was not silent from her remedy.
She did not obey Him, to turn from Him when she did not receive;
she seized Him with love and He granted her requests, and thus He changed.
She disputed with Him and He praised her, for she conquered Him;
for Love was able, since it was bold, not to conceal itself.
"*O Woman*, very *great is your faith*." Mt 15:28
He revealed her to the assembly so that everyone might be bold and imitate her.
Her boldness, full of wonder, take for yourself, O Man,
and with it you will be able to cast out suffering if it enters you.
When you beg, you should not doubt the Giver;
the treasury is great from which all who are in need grow rich.
He is the Way on which one journeys to his Father,
and the Gate of Life through which those who enter conquer death.
He is the Physician from whom all remedies proceed,
and also a Spring that pours forth life upon all who beg Him.
By Him are expelled demons and evil spirits from humankind,
He is the One who heals the pains and infirmities of the wounded.
By Him the life of the soul is cleansed and from Him it shines forth;
by Him the sins of the world, which are many, are slain.[11]
He is the One who justifies tax collectors by the power of His proclamation,

[11] Lit. "sacrificed."

ܘܒ ܒܠܡ ܕܐ ܠܐ ܡܚܫܐ ܗܘܐ ܒܟܘܢܐ ܀ 380
ܘܠܐ ܟܐ ܚܒܒܐ ܘܐܘܩܝܡ ܒܐܢ ܒܐ ܠܐ ܬܫܟܚ:
ܟܟܒܐܘ ܚܫܒܐ ܘܬܘܒ ܩܐܟܐܘ ܒܒ ܚܒܝ ܗܘܐ ܀
ܒܢܚܐ ܟܒܐ ܚܒܒܐ ܟܐ ܟܠ ܒܪܒܐ:
ܒܪܙܐ ܗܘ ܫܐܒ ܐܐ ܒ ܒܚܬܫ ܠܐ ܬܟܝܢܐ ܀
ܐ ܟܡ ܐܝܠܐ ܙܐ ܗܘ ܒܟܝ ܘܒܒܒܐܨ: 385
ܟܐ ܗܐ ܐܝ ܒܐ ܩܬܩܐ ܘܬܫ ܟܠ ܐܢ ܘܬܘܙܐ ܐܐ ܀
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ܒܒܐ ܐܘܫܐ ܐܐ ܐ ܐܢ ܬܙܐ ܠܐܒܗܘ:
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And sinners He makes whole by forgiveness.
He expelled the evil spirit of the Canaanite Woman who beseeched Him,
and He quenches the suffering of your soul if you look upon Him.
He is the One who bears the burden of the world by His might;
by Him all creatures are sustained and they exist through Him.
He is the Sun of Righteousness and the Great Light,
He is the Physician and also the Healer of all who are ill.
He is the Wealth and the Son of the Rich One and He enriches all,
He is the Strength of all who are weak and by Him they are strengthened.
He is the One who binds wounds and pains and expels evil spirits;
Blessed is He who descended to visit the world and heal its wounds!

The end of the *memra* about the Canaanite Woman by holy Mar Jacob. Amen.

ܐܟܬܘܒܬܐ ܕܟܢܥܢܝܬܐ ܀
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ܘܗܘ ܠܐ ܨܒܐ ܕܢܥܠ ܠܒܝܬܐ ܘܠܐ ܨܒܐ ܕܢܬܓܠܐ ܐܦ ܟܕ ܐܫܬܟܚ ܀
ܐܠܐ ܐܝܟ ܕܐܬܐ ܐܫܬܡܥ ܠܗ ܐܬܐ ܟܢܥܢܝܬܐ ܡܢ ܬܚܘܡܐ ܗܘ ܕܐܬܝ ܘܩܪܐ ܒܬܪܗ ܕܐܡܪ ܀
ܐܡܝܢ ܐܡܪ ܠܗ ܝܫܘܥ ܐܦ ܟܠܒܐ ܬܐܟܠܝܢ ܡܢ ܦܬܘܬ ܒܢܝ ܪܚܡܐ ܀
ܐܡܝܢ ܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܦ ܟܠܒܐ ܬܐܟܠ ܡܢ ܦܬܘܬ ܒܢܝ ܪܚܡܐ ܀
ܐܡܝܢ ܐܡܪ ܠܗ ܝܫܘܥ

HOMILY 46: ON THE SAMARITAN WOMAN

Translated by Reyhan Durmaz, Rebecca Stephens Falcasantos, Susan Ashbrook Harvey, Michael Payne, and Daniel Picus

INFORMATION ON THIS HOMILY
Homily Title: [Homily 46] On the Samaritan Woman
Source of text: *Homiliae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 2, pp. 281–312.
Lines: 652

Jacob's homily on the Samaritan Woman treats the episode from John 4:1–42, wherein Jesus has a lengthy encounter with a woman at the well outside the city of Sychar. In Jacob's account, the Samaritans represent another example of Gentiles (the Peoples), open to and affirming of Jesus' divine identity, in contrast to the Jews (the People) who refuse to acknowledge him as such.

Jacob begins his homily with an opening prayer, invoking the presence of Christ in a series of images that set the scene for the scripture account at hand (ll. 1–22). Christ is summoned as the "Font of Life", the "Depth of Mercy", the "Living Water", "Enricher of All", "Lord of the Seas". Jacob ponders the impossible task of preaching on the divine, or finding words adequate to the task; and he exhorts the congregation to listen with love, that they may receive the fullness of the teaching he brings (ll. 23–54). He marvels at the paradox of God acting in human form.

A significant feature of this text is Jacob's presentation of the homily itself, the *memra*, as a distinct entity. Jacob identifies the *memra* as a form of discourse to be employed to tell the sacred story of scripture. But he also agonizes over the dilemma of a homilist, for the meaning and power of the story at hand exceed the capacity of a *memra* to tell its content (ll. 31–4, 39–40). How could the full

truth of the gospel episode be adequately revealed in human speech? Yet, Jacob marvels, the *memra* itself takes action: "Concerning [the Samaritan Woman]… the *memra* is moved to speak with great love" (ll. 55–6). Jacob the preacher offers forth the biblical story, presenting himself as the instrument through which the *memra* speaks. The relation between homilist, *memra*, and divine teaching is a recurring theme in Jacob's homilies, one that heightens the reader's awareness of the *memra's* formal and technical features as a performed literary genre.[1]

Jacob turns to the story by framing it both literarily and theologically. There is a dramatic form to the account, and also a larger context of divine providence. Jesus sets off as the Good Shepherd to seek his lost sheep, Adam, through his care for the lost Peoples, the Samaritans. He moves as a hunter after his prey, carefully laying his snares and nets, tricking the unsuspecting quarry (Adam/ the Samaritan Woman; humanity/ the Samaritans) by posing as a weary traveler (ll. 55–106). Coming out from the city to draw water at the well, the Samaritan Woman finds Christ sitting down, on the pretext of exhaustion and thirst. The crafty hunter ensnares the Woman in conversation, beginning with a simple request for water. Thereupon, their complicated dance of dialogue begins (ll. 89–140).

The Woman is puzzled by the request. Why would a Jew ask a Samaritan for water, violating the custom of their peoples? When Jesus seems to turn the tables, offering to give her water instead of receiving from her, she can see no bucket by which he would draw. Who is he? What does he seek from her, and what is he offering? (ll. 141–98). The Woman is perceptive, quick to question, and insistent on understanding what is taking place. Respectful of the stranger, she is yet challenging in the questions she poses. Jesus

[1] For example, Jacob of Sarug, "Homilies on the Six Days of Creation: On the First Day" (Hom. 71a), trans Edward G. Mathews, Jr., MHMJS 29 (Piscataway, NJ: Gorgias Press, 2009), ll. 13–4, 53–4, at pp. 8, 12; Jacob of Sarug, "On the Holy Sunday of Pentecost" (Hom. 58), trans Thomas Kollamparampil, MHMJS 6 (Piscataway, NJ: Gorgias Press, 2010), ll. 1–6, at pp. 4–5. The *memra* as a literary form remains understudied. See S. P. Brock, "Poetry and Hymnography (3): Syriac," in *The Oxford Handbook of Early Christian Studies*, ed. S. A. Harvey and D. G. Hunter (Oxford: Oxford University Press, 2008), 657–71.

leads her in dialogic exchange, step by step, into increasingly profound knowledge. Gradually, he takes her from bodily to spiritual truth, from declarations to revelations, from scripture and tradition to their resolution in the fulfillment of his own Messianic presence (ll. 199–414). The Woman is by turns perplexed, intrigued, surprised, and inspired. She is eager to understand fully, devout in her faith, and hungry for truth. She shows herself to be a worthy disciple of the divine instruction Christ offers.

As Ephrem had done before him, Jacob presents the Samaritan Woman as an intellectual.[2] In Jacob's telling, she is well-read in scripture, intelligent and logical in her reasoning, assertively and even aggressively disputatious in her dialogue with Jesus. Jacob refers to the Samaritan Woman as "wise", "perceptive", "learned", "enviable", "rational", "discerning", "blessed", and "wondrous in [her] words". While other kinds of imagery weave in and out of the homily, Jacob returns often to the imagery of education. Jesus "teaches" (l. 197); the Woman is a "perceptive woman disciple" (l. 278) who is "wise (*ḥakimta*) and learned (*mdarrašta*) and enlightened by the learning of the house of God (*bet allaha*)" (ll. 287–8). She thirsts not simply for knowledge, but for truth.

The Woman's dialogue with Christ mirrors that of the ancient classroom where dialogue and disputation were basic pedagogical methods. At one point, Jacob pauses to marvel at her astute knowledge of God. The homilist addresses her directly, asking her, "Who showed you [to know these things about God and the Messiah]? Who revealed to you? Who announced to you? Tell me, O Woman, who told you that the Messiah is coming"? (ll. 344ff). He

[2] Relevant to Jacob's treatment are the earlier presentations of Ephrem. See the *Commentary on the Diatessaron*, sec. 12. 16–20, in *Saint Ephrem's Commentary on Tatian's Diatessaron,* trans. Carmel McCarthy, Journal of Semitic Studies Supplement 2 (Oxford: Oxford University Press/ University of Manchester, 1993), at pp. 198–201; and Ephrem, *Hymns on Virginity* 18.5, 7; 22; 23. Syriac ed. and tr. E. Beck, *Des heiligen Ephraem des Syrers Hymnen de Virginitate*, CSCO 223–224/ Scr. Syr. 94–95 (Louvain: CorpusSCO,1962), English translation by Kathleen McVey, *Ephrem the Syrian: Hymns* (New York: Paulist Press, 1989), 339, 354–64.

then imagines her reply, in which she describes at length the biblical accounts, of Moses and the Law, of Jacob and the patriarchs, and of the prophets, all foretelling the coming of the Messiah. She is a scholar, an exegete, an interpreter. When she runs to proclaim the good tidings to her city, she does so "burning with zeal", "with a loud voice", announcing that God's promise has been fulfilled in their midst. She is teacher and proclaimer to her own people, who receive her instruction with wonder (ll. 459–540). As the Woman preaches the good news, Jesus instructs his disciples about his work and performs miracles and signs amidst the Samaritans (ll. 415–58, 541–74).

Thus far, Jacob shares a portrait one finds also in Ephrem's *Hymns on Virginity* 22 and 23. At the end, however, Jacob seems to recoil at his own presentation and also to do something quite original. For as he recounts the Woman running and exulting in her task, he tells us that her zeal grew rash. She becomes "pompous", "puffed up", proclaiming hubristically, "This good thing is from me!" (ll. 611–32). The speech of her boasting follows, haughty and arrogant. In the end, the townspeople rise up to shut her down. They dismiss her words as no longer relevant now that they have seen the Messiah themselves in person (ll. 633–53). The Woman vanishes from the page, like a popped bubble.

In these final blistering lines of Jacob's homily, it is hard not to see a heavy agenda of social control; or, the hand of patriarchal authority asserting itself to ensure that women in the congregation would understand their proper role and place. It is almost as if there were concerns that too many strong biblical women presented too many dangerous models for real women, who might mistake what was fitting in the biblical world for that in the Christian community of the "real world". Perhaps. To be fair, Jacob's final section in this instance shows a close, midrashic-style reading of the ending of the pericope in John 4, the wording of which could be seen to suggest such an outcome. Nonetheless, it is not an interpretation one sees in Ephrem or commonly elsewhere, and the

contrast to his presentation of the Canaanite Woman in Homily 17, for example, is striking.[3]

In the following translation, section titles are our addition.

OUTLINE

I. Opening Invocation (1–22)

II. Listen with Love (23–54)

III. The Good Shepherd Went Out as a Hunter (55–88)

IV. Christ Wearied Himself on the Road (89–106)

V. The Samaritan Woman at the Well (107–140)

VI. Asking for Water (141–66)

VII. The Woman Seeks Knowledge (167–98)

VIII. Christ Reveals Hidden Things (199–226)

IX. Signs and Wonders (227–72)

X. The Woman Becomes a Disciple (273–304)

XI. Higher Knowledge (305–36)

XII. The Woman Receives Revelation (337–76)

XIII. Christ Reveals Himself to the Daughter of the Peoples (377–414)

XIV. The Pretext of Bread and the Woman's Faith (415–58)

XV. The Woman Shouts the Gospel (459–518)

XVI. The Hearers Marvel (519–40)

XVII. A Good Harvest (541–74)

XVIII. The Samaritans Enlightened (575–610)

[3] See, for example, Joel C. Elowsky, *John 1–10*, Ancient Christian Commentary on Scripture, New Testament IVA, ed. Thomas C. Oden (Downers Grove, IL: InterVarsity Press, 2006), 170–1.

XIX. The Woman Exceeds Reason (611–32)

XX. Rebuke and Proclamation (633–52)

HOMILY 46: ON THE SAMARITAN WOMAN

I. Opening Invocation

O, Font of Life that flowed toward us from above,
grant me to drink pleasantly from Your sweetness.
O, Depth of Mercy that poured forth from the Father upon our land,
be drink for me and satisfy my thirst from Your spring.
O, Living Water, outside You there is no life;
in the life that is from You, the death that dwells in me is abolished.
O, Son who does not die, who came to die for our sake,
slay death from me and grant me life in You, the One who makes all things live.
O, Enricher of All, who became needy because He willed,
fill my necessity from Your treasury that suffices for all.
O, One who is borne by the Cherubim, who became weary on the roads,
grant me to speak about Your humiliation while I marvel.
O, Lord of the Seas, who asked for water from a destitute woman,
be for me the spring that flows with life as You promised.
O, Champion, who wearied Himself and sat like a feeble man,
grant me to speak, for had You not wanted, You would not have become weary.
To the Samaritan Woman Your love drew You that You might speak with her;
how would You reveal Your mystery to the mind that it might meditate on it?
That Woman of many husbands You betrothed so that she might become Yours;

B 46

ܒܫܟܚ ܘܩܒܥܐ ܕܢܝ ܡܕܒܪ ܡܚܟܘܬ ܡܚܟܘܢ

ܡܪܝܡ .ܗܘ.

ܘܟܠ ܗܘ ܐܚܢܢܝܐ

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1 ܬܚܘ ܘܫܬܐ ܒܙܘܐ ܚܘܠ ܡܢ ܬܟܫ:
ܐܘ ܟܕ ܐܡܪܐ ܡܢ ܫܚܫܘܐܪ ܚܡܡܘܠܐ*
ܐܘܘܐ ܒܙܫܐ ܘܟܫ ܡܢ ܐܚ ܟܠ ܐܙܫܝ:
ܐܘ ܟܕ ܐܡܐ ܘܐܪܫ ܡܐܚܟ ܙܘܐܘ ܡܢ ܡܚܟܘ*

5 ܡܬܐ ܫܬܐ ܒܚܟ ܡܢܘ ܫܬܐ ܠܐ ܐܝ:
ܚܫܬܐ ܘܡܢܘ ܟܡܟ ܡܘܐ ܒܐܙܫ ܟ*
ܟ ܠܐ ܡܐܐ ܒܐ ܐܘ ܚܡܘܐ ܡܟܟܝ:
ܡܟܘ ܡܢ ܡܘܐ ܐܘ ܟܕ ܫܬܐ ܚ ܡܫܐ ܟ*
ܐ ܡܚܝ ܟ ܒܘܐ ܡܢܡ ܡܟܘ ܒܙ:

10 ܡܐ ܟܘܡܢ ܡܢ ܚܘ ܟܙ ܒܚܟ ܡܡܘ*
ܡܡܟ ܚܡܬܘܚ ܒܘܐ ܠܐ ܚܘ ܐܘܫܐ:
ܐܘ ܟܕ ܐܡ ܟ ܡܟ ܡܚܡܚ ܚ ܐܟ ܐܐ*
ܡܐ ܒܡܡ ܒܐ ܡܬ ܟܡܟܙܐ:
ܐܘ ܟܕ ܡܟܐ ܒܐܚ ܫܬ ܐ ܒܐܡܘܙ*

15 ܐ ܟܝܚ ܒܐ ܐ ܫܡ ܐ ܐܫܚ:
ܐܘ ܟܕ ܐܡ ܒܐܟ ܐ ܚܟܘ ܐ ܐ ܐ ܘܘܡ*
ܙ ܡܚܐ ܟܝܙ ܫܚ ܒܐܡܟ ܟ:

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ܡܡ ܟܐܟܫ ܟ ܐ ܒܐ ܒ ܐ ܚ*
ܟܚ ܡܟܟ ܟܚ ܡܡ ܐ ܒ ܒ:

betroth to Yourself the soul, that it should never know anyone but You.
To the Samaritans You offered Your road to walk upon;
grant me a word that is about her that I may speak of the road with wonder.[4]

II. Listen with Love

It is right to incline our ear with love to what is being said,[5]
for without love the soul is deprived of profit.
Love is able to open a gate to teaching,
and from it flow all profits to all those who approach it.
Great is the road on which one walks with God,
and high is the gate which turns wholly toward the Kingdom.
Love also drew God to become human,
and to walk the land like a poor man, although He is rich.
More exalted is His *memra* than the tongue, and who suffices for it?
Higher is His story than the mind, and who is sufficient for it?
How far will the word proceed after that which has been spoken?
And in what place should the mind seek it, if it would find it?

[4] The image of the road (or way) appears frequently in Jacob's homilies. He uses the term to encompass the trajectory of the particular narrative at hand, as well as the Divine Economy as a whole. In the present instance, of course, it also means the literal road whereupon Jesus met the Samaritan Woman. See F. Rilliet, "La métaphore du chemin dans la sotériologie de Jacques de Saroug," *Studia Patristica* 25 (1993), 324–31; and for the further background, Robert Murray, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*, rev. ed. (Piscataway, NJ: Gorgias Press, 2004), 246–9, 299–301.

[5] For Jacob's theme of love as the crucial exegetical key, see, e.g., his "Homily on Tamar", ll. 137–56, ed. and trans. Sebastian P. Brock, "Jacob of Serugh's Verse Homily on Tamar," *Le Muséon* 115 (2002): 279–315. Perhaps the theme derives from I Cor. 13:1–3.

20 ⸢ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ⸣·
ⲛⲉⲙⲁⲣⲓⲧⲏⲥ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ:
ⲁⲛⲟⲕ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲙ·
ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ:
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ·
25 ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ:
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ·
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ·
30 ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ·
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲡⲓ ⲛⲓⲙ·

Above [He is] a powerful one, below a humble one, and He is not contained;
On high concealed, in the depths revealed, and He is not investigated.
Above the wheels He shakes the Cherubim and they do not see Him,
and among the Samaritans He is wearied by the road and they do not investigate Him.
How can a *memra* depict Him if it were to depict Him,
for He dazzles minds and their pigments do not suffice for Him?
From the Samaritan Woman He asked for water needily,
and from springs He pours forth floods abundantly.
Shall I count Him thirsty, to whom all the seas belong?
Shall I call Him weary, who bears worlds with His might?
When I saw Him asking for water from the Samaritan Woman,
I turned round and considered the One who brought forth courses from the whirlwind. Job 38
When I hear that He said to the Woman, "*Give me water*," Jn 4:7
there falls on my ears the sounds of His thunder from the air.
When I hear that He bore dust and the weariness of the road,
the prophet calls to me: "*The clouds are the dust of his feet*." Nah 1:3
With His parent He gathered the waters into a pool, Gen 1:6–7
and when He became one of us He asked for water and they did not give to Him. Jn 19:28
At His sign the earth pours forth springs and rivers,
and He is wondrous although He said, "*Give me to drink*." Jn 4:7

35 ܐܡܪ ܠܗ ܝܫܘܥ ܐܟܠ ܕܝܠܝ ܗܝ ܕܥܒܕ ܨܒܝܢܝ ܘܐܫܠܡ ܥܠܡܐ ܗܢܐ ܠܐ ܐܡܪܝܢ ܐܢܬܘܢ ܕܥܕ ܐܪܒܥܐ ܫܗܘܪܐ ܘܡܢ ܗܫܐ ܐܢܐ ܐܡܪ ܠܟܘܢ ܕܬܪܝܥܘ ܥܝܢܝܟܘܢ ܘܚܙܘ ܠܚܩܠܐ ܕܗܝ ܚܘܪܐ ܠܡܚܨܕ ܐܢ ܐܝܬ ܠܗ ܐܝܟ ܕܐܢܫ ܐܚܪ ܐܬܬ ܠܗ ܠܡܪܝܡ ܐܡ ܠܐ ܐܡܪ ܠܗ

III. The Good Shepherd Went Out as a Hunter

Concerning her whom the Lord of the Seas asked for water,
the *memra* is moved to speak with great love.
The cause of mercy summoned Him to the land to walk upon it,
and He took the road to seek Adam, the sheep who had strayed.
And when the Good Shepherd had gone out after His sheep,
the road led Him to the Samaritans so that He would care for them.
She [the road][6] impelled Him to *cross over* there, as it is written, Jn 4:4
and this is the reason: so that He might find those who were lost.
And in order that the Master should make His way like a wise man,
He directed His journey that He might proceed to a well of water .
Like a hunter He hastened to the spring to set a snare,
because He knew that the way of the prey was there.
He saw the water and hid His snares discerningly,
and He sat, watching, like a hunter full of understanding.
He was wearied from the labor because He wanted to labor on behalf of a scheme, Jn 4:6
The Weary One who removed the weariness of Adam which buffeted him.
He was wearied *and he sat*, who stretched out the roads in creation, Jn 4:6
and He bore the toil and weariness of the road on which He travelled.
The cause of His weariness was the body He put on from the race of Adam,
for unless He willed and became from us, He would not be wearied.

[6] The subject could be from any of the prior three couplets: the woman, the cause, or the road.

55 ܟܬܒ ܟܬܒܐ ܘܐܡܪ ܗܘ ܡܢܐ ܡܢܐ ܘܡܫܬܐ:
ܐܠܐܝܢ ܡܐܡܪܐ ܟܬܒܡܟܟ ܣܡܟ ܙܟ:
ܟܬܒ ܘܙܫܒ ܥܐ ܠܐܙ ܒܫܟ ܟܗ:
ܡܟܟ ܐܘܫ ܟܬܒ ܘܟܬܥܗ ܠܐܡ ܟܬ ܒܟ:
ܥܒ ܢܦܥ ܗܘ ܟܐ ܟܬܒ ܙܟ ܠܟ:
60 ܟܬܒ ܡܥܢܬ ܥܐ ܐܘܫ ܘܟܫܟ ܐܢ:
284 ܡܟܥ ܗܘ ܠ ܟܗ ܘܟܬ ܐܡ ܐܥ ܘܟܡ:
ܥܘ ܐ ܗܘ ܟܬ ܘܟܥ ܐܢ ܙܐܟܡ ܗܘ:
ܡܘܟ ܘܟ ܗܘ ܙܥ ܠܐܘܫ ܐܡ ܡܨܥ:
ܟܙܐ ܘܢܬ ܐ ܐܡ ܡܟܟ ܘܟ ܗܘ:
65 ܐܡ ܙܘ ܟܥ ܟܡ ܟܬ ܡ ܢܠ ܥ:
ܟܘ ܗܘ ܙܘ ܘܐ ܘܙ ܟܐ ܐ:
ܫ ܗܘ ܢܬ ܡܟ ܟ ܟ ܠ ܟ:
ܡ ܟ ܡ ܐ ܡ ܙ ܐ ܥ:
ܠ ܥ ܟ ܐ ܙ ܘ ܐ ܟ ܥ ܟ:
70 ܠ ܙ ܟ ܠ ܐ ܘ ܟ ܗ ܘ:
ܠ ܗ ܡ ܘ ܐ ܟ ܡ ܟ ܟ ܟ:
ܟ ܠ ܟ ܠ ܐ ܘ ܐ ܟ ܘ ܗ:
ܟ ܠ ܐ ܠ ܐ ܟ ܗ ܟ ܐ ܡ:
ܘ ܟ ܠ ܟ ܐ ܟ ܐ ܟ ܠ ܗ:

He rides the Cherubim and His road is higher than the spiritual ones;
He travels the road and the regions are contained in it.
He gives rest to the weary and is not wearied or buffeted,
but since He was human, weariness encountered Him on the roads.
All the weariness of the road of Adam He took with His feet,
to remove the weariness of the weary [Adam], who was exhausted when he stumbled.
He wearied Himself for the sake of Adam so that Adam might rest from exhaustion;
weariness befell Him that He might obtain rest for Adam.
That first one of the lineages [Adam] went out to the land of thorns and perished,
and his Lord went out to seek him, and was wearied while seeking him.
He sought him on the roads and went out after him to the places,
He was wearied and found him, even while He sought and was not irked.
He was wearied thus since He was weary for the sake of Adam,
and He sat to rest from that *labor* which had befallen Him. Jn 4:6

IV. Christ Wearied Himself on the Road

Two things in one the Wise One did who wearied Himself on the road,
and He sat to rest so that while He rested His work would hasten.
Although He wearied Himself on the road on which He travelled,
sitting down to rest there was part of His work.
In order to spy on the prey who would come into His hands He lingered,
and He labored to rest, so that by this cause His net would be filled.

ܘܨܚ ܟܬܒܬܐ ܗܘܝ ܡܢ ܩܕܡ ܒܪ ܫܡܐ ܫܡܥܘܢ ܟܐܦܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܢܬ ܐܝܬ ܠܟ

Our Lord hid the snare of life in the place of death,
and He sat, watching, to fill his net, and then drew it.
His work became the pretext for His scheme in a moment's space,
so that while He was at rest His road might proceed successfully.
He was the Master Builder who went out to restore a world that had fallen,
and again while He sat, He restored a fortified city that had perished.
For this He was weary and sat down to cast toil from Himself,
and He set Himself another labor lest He be idle.
While He rested from that for which He was weary, He began to work,
so that with every trick the road would hasten toward the deeds.
He went out to uproot the thicket of deception from the earth,
and He was not idle even while He rested from His toil.

V. The Samaritan Woman at the Well

The Weary One *sat himself upon* the well because He willed [it], Jn 4:6
and His sign drew the Samaritan Woman to come to His side.
The Woman came out *to draw water* and she did not perceive, Jn 4:7
that a Great Sea of new life met her in Him.
But when she sought to fill her pitcher a flood poured forth,
and the Abyss that came out to water the entire world encircled her.
She began to draw from that well which was deep,
but the Sea, the Messiah, poured forth Himself to her that she might drink from Him.

95 ܬܥܚܐ ܘܫܬܐ ܟܠܐܘ ܒܟܡܐ ܠܟܢ ܐܢܐ ܡܢ:
ܐܡܝܢ ܡܐ ܬܐܠ ܟܐܦ ܐܡ ܒܟ ܟܐ۞
ܐܐ ܐܢܐ ܟܐܠ ܬܟܐ ܟܟܐ ܟܦܘܡܐ ܐܠ ܟܒܐ:
ܒܟ ܡܟܐܝܫ ܐܢܐ ܐܟܐ ܕܐܘܫܐ ܟܥܢܐ۞
ܐܘܒܐ ܐܢܐ ܒܥܡ ܬܟܐ ܟܐܟܡܐ ܒܥܡ:
100 ܐܐ ܟ ܡܐ ܟܢܐ ܟܐ ܐܢܐ ܒܡܥܫܐ ܐܢ۞
ܟܡ ܒܐܠ ܐܢܐ ܐܡ ܬܒܐ ܟܐܠ ܡܢܐ:
ܟܒܐ ܫܢܐ ܐܘܥܡ ܐܢܐ ܟܐ ܒܐ ܬܟܐ ܐܢ۞
ܟ ܡܐܝܫ ܐܢܐ ܡ ܡ ܒܐ ܟܒܐ ܟܢ: 286
ܒܟܥ ܥܐܡܐ ܐܘܫܐ ܐܘ ܟ ܡܥܬܐ۞
105 ܫܐ ܒܐܡ ܥܡ ܒܥ ܐܢܥ ܡ ܐܘܟܐ:
ܐܐ ܟܐ ܐܢܐ ܐ ܟ ܡܐܝܫ ܡ ܥܟܫܐ۞
ܫܐ ܐܢܐ ܟܐ ܐܐ ܒܐ ܟܬ ܡ ܟܐ:
ܐܟܥܫܐ ܒܐ ܡܐ ܒ ܐ ܐ۞
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110 ܒܒ ܟܐ ܟ ܟܥ ܫܐ ܒ ܘܫܐ ܫܐ۞
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When she considered the water so as to bring it up from below,
the heavenly waters descended and surrounded her from all sides.
The heavenly flood conquered the waters from below,
and it drew the Woman that she might draw from it and leave the other.
Our Lord began to speak to her: "*Give me to drink*;" Jn 4:7
this was the pretext opening the gate for teaching.
Because of water, our Lord opened the gate for discourse,
but not in order to drink did He ask her if He might drink.
To the one drawing water, with whom He was plotting to speak,
what would He say except, "*Give me [water] to drink*"?
Either in truth He entreated to drink water,
or He plotted to give living water.
Either He was very thirsty and sought water because He thirsted,
or He was not thirsty and sought to give drink to the thirsty Woman.
It is not written that He drank, nor that she gave Him as He asked;
indeed He said "*Give me[water] to drink*," but He did not drink.
Although it was a good pretext that He promised He was thirsty,
it is easy to learn that it was not due to thirst that He sought water.
Before a meal it is not necessary for someone to drink water,
and lo! the disciples had gone out to buy bread. Jn 4:8

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ܘܐ ܐܬܪܐܠ ܐܢ ܟܘܬܝ ܚܕܬܐ ܒܟܪܣܐ:
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ܗܘ ܐܟܠ ܒܪ ܐܢܫ ܕܐܬ ܠܘܬ ܐܢܫ ܘܐܡܪ ܠܗ: 120
ܟܠ ܡܢ ܕܫܐܠ ܠܟ ܡܢ ܐܢܬ ܗܘ ܐܡܪ ܠܝ:
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ܘܐ ܐܢ ܐܬ ܐܢ ܐܝܟ ܡܝ ܗܘ ܐܬܝܗܒ ܠܝ: 287
ܗܘ ܬܐܡܪ ܗܘ ܐܠܐ ܒܪܐ ܟܐ ܡܢ ܐܢܐ܀
ܐܝ ܕܥܒܕ ܒܢܐ ܡܢ ܡ ܕܐ ܗܘ: 125
ܐ ܒܡ ܢܐ ܡܢ ܫܐ ܡܢ ܡܐ ܗܘ܀
ܡܪܐ ܐܪ ܗܘ ܐܕܐ ܡܢ ܡܐ ܒܪ:
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It was revealed to her that our Lord did not thirst for water,
but that He plotted to give living water.
Thus He made a pretext for the affair, as we said,

and He began to ask the Woman for water, as you have heard.
He devised a pretext to speak with her as a needy man,
for the sake of a gift she would take from Him Who was rich.

VI. Asking for Water

And then He began to speak to her, "*Give me [water] to drink*." Jn 4:7
and she answered Him, "How can it be, what you are saying?
I am *a Samaritan* and *you are a Jew* and how is this? Jn 4:9
You asked me for water against the custom of these places."
And our Lord began to speak to her kindly,
and He brought up her story to coax her for her benefit.
"*If you knew who it is who asked you for water*,
you would ask him and he would give you living water." Jn 4:10
O request, which compels Him to give richly to one afflicted;
He, the One whose hand is full and scatters His treasures to the one who encounters Him.
He asked the Woman for water to drink but He did not persist
to take from her, rather, He was diligent to give.
For, in order to give to her, He asked from the beginning,
and He accustomed her to Himself on the pretext of asking water from her.

135 ܐܠܝܫܥ ܟܘ ܘܠܐ ܗܘܐ ܚܛܬܐ ܕܝ ܗܘܐ ܡܢ:
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140 ܟܢ ܡܡܗܐ ܘܐܡܚ ܡܢܐ ܘܟܫܐ ܗܘܐ:
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145 ܗܫܒ ܡܫ ܙܫܢ ܟܘ ܡܡܡܐܠ: 288
ܡܐܢ ܡܢܡ ܙܡܟܢ ܟܘ ܟܢ ܫܐܘܫ:
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150 ܗܡܚܐ ܐܒ ܗܙܙ ܟܙܡ ܗܘܫ ܟܙܡ ܚܘ:
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But He turned round to lend, asking as a wealthy man,
for He did not take but rather He was plotting to give.
"*If you knew who said to you, 'Give me [water] to drink,'*
you would ask him for *the living water* found in him." Jn 4:10
By the pretext of that ordinary water which He sought from her,
He taught her that He had another water to give.
He concealed His wealth because He saw that she did not perceive Him;
He revealed in her presence so that she would collect and take, because she was needy.
He desired to give to her and He made her desire to ask from Him,
and because she did not know, He made her know so that she might turn to Him.
"*If you knew who asked you for water to drink*,
You would ask him and he would give you living water." Jn 4:10

VII. The Woman Seeks Knowledge

The Woman says, "Explain to me, *my Lord*, what you are saying,
you do not have a bucket and the well here *is* very *deep*. Jn 4:11
But since there is no bucket or even water near you,
from where will you give me as you are saying?
Are you greater than our father Jacob who dug the well?
And he drank from it, and his sons and his flocks and – behold – it is ours?" Jn 4:12
The speech of the Woman, although very wise, was bodily,
because she did not perceive that living water belongs to God.

155 ܚܙ ܘܬܠ ܐܦܗ ܦܠ ܐܡ ܟܢ:
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289 165 ܐܟ ܒܪܢܘ ܦ ܟ ܡ ܡ ܟ ܬܢ ܐ:
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Our Lord said to her that He had water and she answered Him,
"*You do not have a bucket*, and how will you give me the water?" Jn 4:11
By means of visible things, she bound the deed in bodily terms,
and she did not perceive the hidden things that belong to God.
"*Without a bucket* and without a rope, how the water?" Jn 4:11
and our Lord began to speak to her spiritually.
"*Whoever would drink this water will thirst again*, Jn 4:13
but whosoever *would drink from My water will not thirst again*. Jn 4:14
My water that I will give is living [water],
and whoever is worthy to drink from it *will not thirst again*. Jn 4:14
The spring of life is Mine, I will give to whomever asks Me;
ask Me, Woman, and I will give it to you because it is easy for Me."
He taught the Woman that He had water that she did not perceive,
and He turned and enticed her to desire it more than her own.
He praised His own water as though it were real,
so that He might draw the Woman through love to seek it.
At the beginning of the story, He just said that He had water,
and He turned and taught her to ask from Him for she was the needy one.
And when she asked Him, "*whence* [is] *your living water*?" Jn 4:11
again He showed her that the ones who drink would not thirst again.

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He bound the Woman with love of that water that was His,
while she did not know what it was that she desired.
And she began to seek water from Him as He promised,
"*My Lord, give me* living *water that I will not thirst again.*" Jn 4:15

VIII. Christ Reveals Hidden Things

Oh, the change that came so quickly to the story!
For His great wealth showed itself clearly.
Before that moment He was asking for water that He might drink,
but He enticed the Woman and she turned to ask that He might give to her.
His wealth was concealed and she was not aware of His treasures,
but when He declared to her, she began to ask for she was the needy one.
"*My Lord, give me this water, that I will not thirst again*,
nor will I come to draw again, for I am worn out." Jn 4:15
Our Lord *said*, "*Call your husband to me* and I will give to you, Jn 4:16
to you and your husband, living water that you will not thirst again."
The Woman *said*, "*I have no husband*, for I am alone, Jn 4:17
give me to drink, if you are going to give, for I am needy."
Our Lord *said*, "*Fittingly do you say, 'I have no husband'*, Jn 4:17
you have *five*, and *this one now is not your husband.*" Jn 4:18
But what compelled Him to say to her, "*Call your husband to me*," Jn 4:16
and why did He praise her when she said to Him, "*I have no husband*"? Jn 4:17

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291 ⲁⲙⲛ ⲟⲛⲓ ⲙⲛⲟ ⲕⲁ ⲕⲥⲟⲩ ⲙⲟⲟ ⲓⲩⲁ ⲥⲙⲟ:
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If she had none how could she summon [him] as He told her,
or if she had, why did He say to her, "*Fittingly have you spoken*"? Jn 4:17
If she did not have [a husband] how could she call as she was commanded,
or if there was one when she denied it, why did He not blame her?
For why would He commission her to summon her husband,
and since she said "*I have none*," why did He tell her "*Fittingly have you spoken*"? Jn 4:17
Truly did you say this, [O Woman,] "*I have no husband*;" Jn 4:17
therefore, my Lord, why ask her to summon him if he did not exist?
But if she had one, lo, she was lying; why did You praise her?
And if she did not lie because she had none, how could she summon him?
Since she had no husband, why was she asked to summon her husband?
And if she had one, speaking nonsense that she did not, why was she not blamed?

IX. Signs and Wonders

Wise was the heart that set forth the story to reveal a mystery,
and plotted to speak to her something new.
He set His face to show her secret things,
and for that reason He introduced the story of her husband at that moment.
She needed to see some kind of sign from Him,
and the sign for the Woman was this, a matter near to her.
If there were a blemish in her soul He would heal her,
and in her person show her His great strength.

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ܐܝ ܠܐ ܗܘ ܟܐ ܕܫܩܠ ܐܫܬ ܟܐ ܒܫܘܩܐ ܐܫܬܐ۔
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ܫܙܐ ܗܘ ܟܡ ܐ۲ ܘܐܫܬܐ ܟܠ ܟܠ ܕܠܐ:
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ܘܟܠ ܟܐ ܕܠܐ ܘܐܢܐ ܕܫܟܐ ܕܫܩܠ ܫܐܐܕܐ: 225
ܐ۲ ܐ ܗܘ ܟܐ ܫܢܐ ܘܟܠ ܟܐ ܕܫܩܠ ܠܐ ܕܒܠܐ۔

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Because she was healthy and had a secret, the Investigator of All revealed it,
and wonder filled her that she might confirm His words discerningly.
To the Woman of Blood, by blood dried up He gave a sign, Mk 5:25–34; Mt 9:20–2; Lk 8:43–8
and to the Canaanite Woman, by the demon of her daughter He showed His power. Mk 7:24–30; Mt 15:21–8
To this Woman was a secret hidden from all,
and He brought forth the revelation, and she, like her fellow women, saw His strength.
If in that place there had been sick people to cure,
it would not have been necessary to reveal the secret He revealed to her .
She was alone and healthy from every illness,
and without a sign she was not able to confirm His words.
In order to make a sign in her presence He revealed her hidden things,
that He would speak to her this revelation instead of a sign.
For she had a husband in name but not in truth,
and no one perceived that secret except for her.
So that our Lord might fill her with wonder, He revealed the mystery to her,
for He spoke to her about that man who was not her husband.
The Woman heard what He spoke with her in the revelation,
and she clothed herself with wonder from the secret things made known to her.
The wise Woman saw that He revealed her hidden things,
and she recognized the Great Prophet by His words.

235 ܘܐܣܟܡܐ ܗܘܐ ܫܠܡ ܟܕ ܐܙܠܐ ܠܟܘܢ ܪܙ ܩܠ:
ܫܡܟܕ ܐܡܙܐ ܒܐܡܪ ܡܟܬܘܢ ܩܢܘܡܐܠܡ⁘
ܠܐܢܐ ܒܘܡܐ ܒܡܡ ܘܡܫ ܟܕ ܐܐ:
ܘܟܬܒܐ ܚܠܐ ܒܟܐ ܫܩ ܫܟܡ⁘
ܟܬܒܐ ܐܢܐ ܐܙܐ ܠܡ ܗܘ ܒܬܡ ܡ ܩܠ:
240 ܫܐܡܐ ܟܟܡ ܫܡܐ ܫܟܡ ܐܡ ܫܬܐ⁘
ܐܟ ܐܡ ܠܡ ܗܘ ܫܐ ܒܫܟܡ ܐܢ:
ܠ ܐܪܙ ܗܘ ܒܟܐ ܙܐ ܟܡ ܒܟܐ⁘
ܡ ܗܘ ܪܫܡ ܘܣܟܡܐ ܗܘ ܡ ܩܠ ܩܐܬ:
245 ܫܒܬ ܗܘ ܐܐ ܡܒܡܫ ܟܐ ܩܬܐ:
ܒܡ ܟܟܡ ܒܫܐ ܐܐ ܫܐ ܗܘ ܟ⁘
293 ܫܡܐ ܐܙܐ ܐܢ ܠ ܒܟ ܗܘ ܐ ܐ ܒ⁘
ܫܒܬܫ ܗܘ ܫܙ ܐܡܙ ܠܟܘܢ ܟ ܐܙܐ:
250 ܒܐܫ ܗܘ ܟ ܟ ܡ ܟܪ ܒܟ ܪܟ ܗܘ⁘
ܫܡܫ ܐܢܐ ܒܟܟܡ ܫܟ ܪܫ:
ܡܟܫ ܐܡܙ ܡ ܩܬܐ ܒܐܪܫ ܟ⁘
ܣ ܫܩܫ ܒܟܬܐ ܟ ܐ:
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She said to our Lord, "Lo, *I see that you are a prophet,* Jn 4:19
I will learn true things from you and then you will go.
There is strife between Samaritans and Jews,
and I think that you are resolving it with your wisdom.
There is a great dispute for the two peoples, one with the other,
and they seek an upright judge to hear them.
Behold, I see that all hidden things are revealed by You,
and You have resolved that great judgment from, lo, long ago.
We say that it is proper to *worship* here *on this mountain*,
but You say that it is proper to worship there *in Jerusalem*. Jn 4:20
From You I will learn where to worship, for I am anxious,
great is the desire I find for myself because You are a prophet.
Point out to me where the temple of the Exalted One is,
and show me in which place it is proper to worship.
My Lord, teach me to what place I should lift up my eyes, Ps 121:1
and where the Lord is, in truth I will ask of him.
I see You, that You are resolving the judgment of the peoples,
explain to me, my Lord, where I should worship just as I am asking You."

X. The Woman Becomes a Disciple

O perceptive Woman, how wise you are,
wondrous in your words, much concerned for your benefit!

255 ܐܡܪܐ ܟܬ ܗܢܐ ܗܘ ܫܡܥ ܠܗ ܘܐܬܐ ܠܘܬ܀
ܐܟܬ ܗܢܘ ܚܙܝܬܗ ܕܡ ܐܢܐ ܠܘܬ܀
ܟܡ ܐܡܪܬ ܠܟ ܟܠܗ ܕܥܒܕܬ ܐܡ ܫܢܝܬ:
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ܘܢܐ ܕܐ ܟܠܗ ܚܩܝ ܐܡ ܫܒ ܟܡ ܫܒ:
260 ܕܫܒ ܘܝܬ ܐܙܠ ܟܢ ܥܡ ܐܢܫ ܀
ܗܘ ܫܡܥ ܠܗ ܘܦܐ ܛܥܝܬ ܟܬ ܐܢܡ ܟܡ:
ܕܠܘ ܐܢܐ ܟܬ ܟܒܫ ܕܐ ܗܘ ܡܢ ܢܝܙ ܀
ܫܐ ܐܡܪܫ ܘܢܘ ܟܡܢ ܐܠ ܟܬܥܝ:
ܕܠܐ ܐܡܪ ܟܬ ܟܐܢܘ ܐܠ ܟܬܥܝ ܀
265 ܗܢܘ ܐܟܬ ܐܛ ܐܥܝ ܘܥܫܛ ܠܗ:
ܟܢ ܘܝ ܙܟ ܐܥܩܫ ܟܬ ܘܐܬ ܐܢ ܀
ܐܛ ܐܡܐ ܥܩܫ ܘܢ ܕܝ ܟܬ:
ܟܠܫ ܐܙ ܐ ܠܐ ܢܥܝ ܐܢ ܫܐ ܟܬ ܀
294 ܐܫ ܐܙ ܐ ܐܘܡ ܟܬܫ ܐܟܩܫ ܗܢܘ:
270 ܕܐܛ ܐܡ ܘܝ ܗܢ ܟܩܥ ܐܟ ܗܢܗ ܀
ܫܡ ܠܗ ܟܡ ܘܫ ܘܟܥ ܐܢ ܟܬ:
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Blessed are you, Woman, who is filled with water that is living,
it came down to give you drink from on high, and you will not thirst again.
Blessed are you, enviable Woman, because of whose mouth spoke with you,
He by whose whispering the Watchers shake concerning His doings.
This perceptive Woman Disciple was filled with wonder,
regarding that Great One, apart from whom none is great.
He was the explanation of that petition by which she was burdened;
there was no one to explain to her except our Lord.
The Author of Life was questioned for the sake of life,
because it was proper for the one speaking to speak of life.
About the worship of the People and the Peoples He was investigated,
and for Him it was fitting to explain the truth.
This Woman was wise and learned,
and by the learning of the house of God she was enlightened.[7]
She was wise and enriched and rational;
in her words was discernment and in her petition every profit.
She decided to seek truth clearly,
and she asked the way of the house of God.
In the wandering of the Peoples she was weighed down and she was afflicted,
so that she would seek the path leading her to great peace

[7] In late antiquity, the common pedagogical method for philosophical and religious schools depended upon dialectic exchange. See Adam Becker, *Fear of God and the beginning of wisdom: the School of Nisibis and Christian scholastic culture in late antique Mesopotamia* (Philadelphia: University of Pennsylvania Press, 2006), 22–40.

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She saw that the rites of the Peoples of the earth were confused,
and the custom of the place by which she was held was not pleasing to her.
Again she sought to learn the way of life of Judaism,
and again she sought to see truth clearly.
The Woman had a great desire for whatever was true;
the Instructor met her and she was burning to ask.
"My Lord, I desire to learn true things from You,
be for me a schoolmaster and make me wise in secret things.
Should I submit my worship *on this mountain* like my fathers,
or should I petition the Lord *in Jerusalem* if he is there?" Jn 4:20

XI. Higher Knowledge

Our Lord said, "*Neither here nor in Jerusalem*, Jn 4:21
but in the spirit the Lord is worshipped in all places. Jn 4:23–4
These things which you said are the customs of the lands,
but whoever worships should not worship according to custom.
The soul should be shaken and with discrimination worship the Lord,
for there is no place which contains God.
Neither here nor in Jerusalem should you worship the Father." Jn 4:21
The Woman heard and her heart was shaken by the explanation.
A speech, new and spiritual, was spoken to her,
therefore she sought to be enlightened by Him and not as was customary.

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ܐܠ ܚܫܡ ܘܐ ܟܐ ܚܒܗ ܙܐܐܙ ܙܚܟܛܐ ܘܐ۝
ܚܒܐ ܐܒ ܐܟܟ ܟܐ ܙܐܚܙ ܘܗܘܘܗܐ:
ܐܒ ܚܒܐ ܘܐ ܐܣܙ ܚܙܐ ܗܗܐ۝
ܚܒܐ ܙܚܐ ܘܐ ܐ ܟܐ ܠܐܐܐ ܘܟ ܟ ܚܙܕ:
ܗܚܫܛܐ ܟܐ ܐ ܟܐ ܚܙܐ ܟܟܐ۝ 300
ܚܒܐ ܐܐ ܐܒ ܐܒ ܐܟ ܗܒܙ ܚܙܗܐ:
ܐ ܟ ܐ ܗܚܙ ܗܐ ܚܫܚ ܟܐ ܟܫܐ۝
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She heard from Him something hidden from the mind,
and she was shaken by the greatness of the explanation.
And she was afraid not to believe that, "He is a prophet," Jn 4:19
And in order that she should believe, His utterance was loftier than what was customary.
She heard from Him "*Neither on this mountain nor in Jerusalem*," Jn 4:21
and her soul was troubled by the wonder of what was spoken.
Higher than the custom of the People and the Peoples He placed a sign for her,
and the Woman shook at the height of the discourse which was exalted.
And as soon as she heard, her mind suddenly took flight,
and she reserved the discourse for another explainer who is to come. Jn 4:26
"*I know that the Messiah is coming* whom I await, Jn 4:26
and He will teach me clearly what I should do.
I will safeguard the discourse I have set out for another teacher,
in the presence of Whose words, no one would turn away when He explains.
That *You are a prophet* I am convinced, my Lord, from Your revelation, Jn 4:19
but unless [You are] the Messiah the query is impossible.
Concerning the inquiry let silence persist without dispute,
until *the Messiah comes* to the land to explain to it. Jn 4:25
You are true, and I believe that *You are a prophet*, Jn 4:19
but the matter is reserved for the Messiah; He will not be wearied by it.

315 ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܝ ܗܒ ܠܝ ܡܝ ܐܫܬܐ ܘܐܙܠ ܩܪܐ ܠܓܒܪܐ ܘܐܬܐ ܗܟܐ ܠܘܬ ܓܒܪܐ ܕܐܢܬ ܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܚܙܝܬ ܕܢܒܝܐ ܐܢܬ ܐܒܗܬܢ ܒܛܘܪܐ ܗܕܐ ܣܓܕܝܢ ܘܐܢܬܘܢ ܐܡܪܝܢ ܕܒܝܬ ܡܩܕܫܐ ܗܘ ܕܒܝܪܘܫܠܡ ܐܬܪ ܐܢܬ ܐܡܪ ܠܗ ܗܝ ܐܡܝܢ ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܬܗܝ ܠܟ ܗܝ ܐܡܪܬ ܠܗ ܕܓܒܪܐ ܠܐ ܐܝܬ ܠܝ ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܡܡܠܠ ܥܡܟ ܐܬܐ ܗܘ ܓܒܪܐ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܪ ܠܗ ܫܦܪ ܐܡܪܬ ܕܓܒܪܐ ܠܐ ܐܝܬ ܠܝ ܐܡܪ ܠܗ ܡܛܠ ܕܚܡܫ ܓܒܪܐ ܐܝܬ ܠܟ ܘܗܐ ܕܐܢܬ ܐܝܬ ܠܟ ܠܐ ܗܘ ܓܒܪܟ ܗܕܐ ܕܐܡܪܬ ܐܡܪ ܠܗ ܐܢܬ ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܡܡܠܠ ܥܡܟ ܐܬܐ ܗܘ ܓܒܪܐ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܐܡܪ ܠܗ ܝܫܘܥ

Let the discourse be covered with silence without exposition, Jn 4:25; cf also
until *He* to whom it belongs *comes* and speaks about it." Gen 49:10

XII. The Woman Perceives Revelation

Great [was] the wonder in the Woman's words for how wise they were,
and in her mind for how much it was bound to God.
At this Woman from the Peoples, let Zion be ashamed;
for how much did she investigate the explanation of true things.
By the Samaritan Woman it was said, "Behold, *He is coming,*" Jn 4:25
and envy blinded the Hebrews and they rejected His way.
"*I know that the Messiah is coming,*" she said to our Lord, Jn 4:25
but, for you, O Woman, who showed you the report about His way?
Who revealed to you the way of the King so that it hastened to come,
and who showed you that *the Messiah is coming,* that you should be expecting Him? Jn 4:25
Who announced to you the revelation of the Bridegroom and King,
for His path was hidden and unknown except in a mystery?
Tell me, Woman, who told you that the *Messiah is coming*, Jn 4:25
and who showed you that He teaches you everything?
The Enviable Woman said, "The scriptures announced to me about His revelation,
and by His heralds His coming was made known to me.
The great Moses depicted His image in prophecy,
and He clearly taught us that the *Messiah is coming*. Jn 4:25

335 ܗܵܝ ܕܡܫܟ ܫܵܥܐ ܚܕܵܐ ܘܠܵ ܩܵܡܘ܇
ܒܪܘܟ ܐܵܠܵܗܵܐ ܕܐ ܘܙܟܝ ܕܡܫܟܢ ܒܟ ❊
ܐܵܘܙ ܙܟ ܚܫܟܬ ܙܐܠܵܐ ܕܘ ܫܩܛ܇
ܕܚܢܢ ܙܕ ܠܡ ܐܡܪ ܗܘ ❊
ܚܘܙ ܐܠܵܐ ܒܡ ܚܫܒ ܗܘ ܐܘܠ ܡܫ܇
340 ܙܕ ܚܫܟ ܟܠ ܩܡܘ ❊
ܡܒ ܡܢܐ ܫܡܫܟ ܗܘ ܕ ܐܵ ܒܐ ܐܵ ܒܟ܇
ܕܚܬܐ ܚܙ ܗܘ ܣܡ ❊
ܒܟ ܐܵ ܐܵ ܒܐ ܐܵ ܒܟ ܐܵ ܒܐ ❊
345 ܡܢ ܠܵ ܒܟ ܐܡܫ ❊
ܡܒ ܫܡ ܒܟ ܐܵܠܵܗܵܐ ܙܵܡܫ ❊
ܡܢ ܡܙܒ ܟܠ ܠܚܫ ❊
ܙܡ ܐܡܫ ܐܵ ܐܵ ❊
ܐܡ ܒܟ ܐܵܠܵܗܵܐ ܒ ܙܡ ❊
350 ܕܙܠ ܙܡ ܡ ܒܟ ❊
ܐܡ ܣܡܫ ܕܐ ܕܚ ❊
ܡܢ ܙܟ ܚܫ ❊
298 ܡܢ ܙܟ ܚ ܠ ❊
ܡ ܐܟ ܒ ❊

He depicted Him in the sacrifices and the offerings and the libations,
and with His spiritual revelations He sang [the Messiah's] way.
From the Law His coming was made known to us,
because, behold, in it are depicted in the form of revelations images of His glory.
Our father Jacob gave his signs to the assembly of his sons,
and taught them when the Messiah is coming to the world.
And from the images Moses painted for us in his great book,
and from the signs of our father Jacob we perceived:
The Messiah is coming and He will enlighten the world by His doctrine, Jn 4:25
and I am awaiting Him from whom I will learn true things.
He will teach us the way of truth that is hidden from us,
because His word is light and He will resolve the case of the judgment of the Peoples.
He will carry us from the stumbling blocks of which we are wearied,
and will show us the great path of the house of God.
He will reveal to us all the mysteries of true things,
and He will demonstrate to us the secrets we have not learned.
He will tell us where to worship because we are divided,
because He is the great teacher and the world is illuminated by His doctrine.
He will teach us and we will receive all that He says,
for great is truth, and fair the One teaching the one who hears Him.

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He will enlighten us like day, we who were dark, Cant 1:5
for He is a great sun, whose dazzling rays the night flees.

XIII. Christ Reveals Himself to the Daughter of the Peoples

"*I know, my Lord, that the Messiah is coming and He will teach us*;" Jn 4:25
our Lord *said*, "*I am* the Messiah who comes." Jn 4:26
He saw that the Woman was inflamed with fervent love for Him,
and He no longer concealed Himself from her.
He saw that she was engulfed and sought Him among the waves,
and He hastened to show her that He was the Messiah lest it elude her.
Everywhere He said that no one should reveal that He is the Messiah,[8]
but in this place He revealed Himself without intermediaries.
He saw that the Woman was enlightened in every way,
and her soul lacked for nothing except Him.
In order to fill her need He gave Himself to her,
that in everything she might be fulfilled through the revelations.
He saw that if He turned away and did not reveal that He was the Messiah,
she would seek out another messiah and there would be harm.
He saw that love was hastening swiftly after Him,
and He delivered Himself lest [love] be worn out; then He captured her.
He heard the Woman who gazed upon Him in order to learn from Him,
and He began teaching truth clearly and openly.

[8] Only in the Gospel of Mark does Jesus conceal that he is the Messiah.

ܐܘ ܒܪܐ ܕܝ ܐܡ ܐܒܗܐ ܘܫܦܪܢ: 375
ܘܗܢܐ ܗܘ ܙܒܐ ܙܕܝܩ ܟܬܒܐ ܒܝ ܙܟܡܢܗ܀
ܡܒܐ ܐܢܐ ܒܢܝ ܙܐܠ ܗܢܫܐ ܐܘ ܒܟ ܟܬ:
ܐܒܢ ܒܢܝ ܐܢܐ ܐܢܐ ܗܢܫܐ ܙܐܠ܀
ܫܐ ܗܘܐ ܠܐܠܐ ܘܡܒܐ ܚܫܒܐ ܫܒܚܒܐ:
ܐܠ ܫܢܗܒ ܗܢܐ ܒܗܘ ܒܢܐ ܗܘܐ ܒܗ ܒܢܐ܀ 380
ܫܐ ܘܗܒܒܐ ܗܘ ܒܐ ܟܐ ܒܢܐ ܗܘ ܟܐ ܟܒܐ:
ܙܐ ܗܒܐ ܫܡܐ ܐܘ ܒܐ ܗܢܫܐ ܘܐ ܐܒܢ ܒܐ܀
ܚܒܝ ܐܒܢ ܐܢ ܐܢ ܟܐ ܗܢܫܐ ܘܐ ܐܒܢ ܗܢܫܐ:
ܒܒܐ ܘܐ ܟܐ ܟܐ ܗܢܐ ܘܐ ܒܙܟܐ܀
ܫܐ ܗܘ ܠܐܠܐ ܒܚܒܒܐ ܫܐ ܗܘ: 385
ܐܠ ܫܢܢ ܗܘ ܒܢܢܐ ܒܐ ܐ ܐ

He saw that if He was silent and did not reveal to her that He was the Messiah,
she would run off in search of another [messiah] [who would not be true] and she would be troubled.
She was looking to Him and once she saw Him, why should He remain concealed?
It was fitting for Him that He revealed Himself to her, the one who sought Him.
His revelation shone forth like the sun and filled the world,
and she understood that He was the Sun of Righteousness.
The Day met the Daughter of the Peoples who was dark,
and she was enlightened by it and turned to give light to the One who met her.
She abandoned her water jar and hastened without water, Jn 4:28
because she took with her other water from the Most High.
The account[9] was that in Him were bread and water: He turned round and became Himself,
so that it would be told spiritually with great wonder.
Bodily things were the pretext for this meal,
but spiritual things drove them out and in order to stand firm.
The end was not like the beginning,
because every matter issued forth from Him for a spiritual end.
Neither bread nor water was useful,
for the affair that occurred between the Samaritan Woman and our Savior.
With food and water it was contrived so that it might be told,
and there entered the account of living water and the former came to an end.

[9] That is, the gospel lection.

300 ܣܥܝ ܒܝ ܟܠܗ ܘܠܐ ܟܠ ܟܠ ܒܫܘܬܐ ܕܥܡܐ ܕܣܡܪܝܐ: 395
ܐܣܬܐ ܒܟܡܐ ܕܐܡܪ ܠܗ ܒܐܚܬܐ ܕܥܡܐ ܕܟܐ ܫܘܝ ܐܢܬ ܕܫܐܠ ܡܢܝ ܠܡܫܬܐ:
ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܝܬ ܠܝ ܒܥܠ ܐܢܬ ܕܐܡܪ ܠܝ ܕܠܝܬ ܠܝ ܒܥܠ:
ܓܒܪ ܐܡܪ ܠܗ ܝܫܘܥ ܫܦܪ ܐܡܪܬ ܕܠܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܫܒܥ ܓܒܪܐ ܐܝܬ ܠܟ ܒܥܠ:
ܘܐܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܝ ܕܠܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܫܒܥ ܓܒܪܐ ܐܝܬ ܠܟ ܒܥܠ: 400
ܐܡܪ ܠܗ ܝܫܘܥ ܫܦܪ ܐܡܪܬ ܕܐܡܪ ܠܝ ܕܠܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܫܒܥ ܓܒܪܐ ܐܝܬ ܠܟ ܒܥܠ
ܐܡܪ ܠܗ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܠܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܫܒܥ ܓܒܪܐ ܐܝܬ ܠܟ ܒܥܠ
ܐܡܪ ܠܗ ܝܫܘܥ ܫܦܪ ܐܡܪܬ ܕܐܡܪ ܠܝ ܕܠܝܬ ܠܝ ܒܥܠ ܐܡܪ ܠܝ ܕܫܒܥ ܓܒܪܐ ܐܝܬ ܠܟ ܒܥܠ

XIV. The Pretext of Bread and the Woman's Faith

Again, our Lord began thus as He knew all things,
as if by steps He would raise up the story He began.
For He sent the disciples away for the pretext of bread,
so that there would be a place for Him and the Woman to speak.
And therefore, He was proclaiming the affair openly;
on this account He had sent everyone away that He might stay.
If He had sought bread to come for the purpose of the action,
one man would have gone to seek bread, not many.
There were twelve and He sent them all away in order that He might remain,
that He might perform His way while the disciples were not near by.
For if He allowed only one to be with Him,
[that one] would have spoken with that Woman instead of our Savior.
But He did not allow a disciple to remain,
that the Woman might speak with that greatest of all teachers.
On account of this, the Son of God sent them all away,
that He alone might perform the way that was fitting for Him.
If one alone went to buy bread,
one would have performed the way of all of them if there were bread.
But the thing which the Son of God performed until they would come,
even all of them would not have performed it if they had stayed.

301 415 ܐܘ ܗܘ ܗܢܝ ܗܘܟ ܚܢܘ ܐܡ ܡܒܐ ܟܠ:
ܒܐܡ ܒܚܒܝܠ ܢܥܩܗ ܚܥܢܚ ܒܚܢܘ ܗܘܐ ܚܗ ❖
ܚܡܚܨܒܘܗ ܥܡ ܚܢܟܡ ܟܣܥ ܚܒܘ ܐܢ:
ܒܢܗ ܐܘܐ ܚܡ ܟܗ ܠܝܡܐ ܒܨܟܠ ܟܚ ❖
ܕܒܗܛ ܗܘ ܗ ܥܡ ܗܘܚܢ ܚܟܟ ܚܢ:
420 ❖ ܒܗܠ ܗܟ ܚܒܘ ܥܟܗ ܒܨܩ ❖ ܗ
ܚܥܐ ܗܘܚܢ ܐܟ ܟܣܥ ܚܢ ܗܘ ܠܐ:
ܡܒ ܐܙܠ ܗܘ ܢܚܢ ܟܣܥ ܟܗ ܚܟܬܐ ❖
ܐܢܚܥ ܡܡ ܗ ܥܟܗ ܒܨܩ ܚܒܘ: ܗ
ܗܢܥܘ ܐܘܫ ܒ ܐܚܨܒܐ ܠ ܥܡܨ ❖
425 ܡܒ ܚܡ ܟܚܫܘ ܐܟ ܚܟ ܗܘ ܢܗ:
ܗ ܚܨܟܠ ܗܘ ܟܡ ܗ ܝܡܐ ܣܟ ܩܡ ❖
ܠ ܟܩ ܗܘ ܗ ܐܚܨܒ ܐܟ ܥܡ:
ܒܝܡܐ ܐܨܟ ܟ ܒ ❖ ܬܚܡ
430 ❖ ܗ ܟܚܫܘ ܗ ܢܗܘ ܐܘܫ ܒܟ ܕܐ ❖
ܒܢܚ ܟܣܥ ܡܒ ܟܚܫܘ ܚܡ ܐܟ ܟ ❖
ܐܘܫ ܒܥܟܗ ܡܒ ܗܟ ❖ ܗ ܐ ܟܣܥ ❖
ܗ ܒ ܒܗܟ ܟ ܐܟ ܟܠ ❖
ܐܠ ܥܟܗ ܗܟ ❖ ܗ ܟ ❖ ܥܡ ❖

He sent them to remove them from the affair,
and He brought forth the Woman to speak with her concerning the water.
And again He began to say to the Woman, "*Give me water*," Jn 4:7
and our Lord elaborated the story so that He might give living water.
The story continued bodily as it was begun,
and the learning remained spiritual and He showed Himself.
Our Lord poured forth and filled the Woman with living water,
and He sent her to go and water her city which was afflicted.
She *left her jar* and faith filled her soul, Jn 4:28
and she carried and brought the living water and her face was uncovered.[10]
With her receptive soul she drew and took from the spring
a living drink sufficient for the entire city.
But all the beginning of that preparation was neglected,
namely, the bread that was bought and the ordinary water that was prepared.
The Messiah let Himself flow as a drink and there went forth from Him
[the River] Gihon full of mercy and life for the one who meets it.
The earthly spring remained and did not give drink,
because the heavenly spring conquered it with the flood that it poured forth.
The Woman forgot about the ordinary water,
because for the sweetness of living water she longed.

[10] "Her face was uncovered": note the importance of this phrase for women speaking in public settings. E.g., Jacob of Sarug, "Homily On Mar Ephrem", l. 113, ed. and trans. Joseph P. Amar, "A Metrical Homily on Holy Mar Ephrem by Mar Jacob of Sarug," *PO* 47.1 (1995), at p. 53.

435 ܚܒܘ ܐܢܐ ܐܘܡ ܐܢܐ ܗܝ ܫܡܥܢܘ:
302 ܕܐܦܘ ܠܐܝܠܐ ܒܫܟܝ ܟܬܒ ܚܟܡ ܫܢܐ۞
ܡܟ ܐܘܬ ܠܐܝܠܐ ܚܙܐ ܕܐܓ ܗܘ ܟܡ ܫܢܐ:
ܡܫ ܟܐ ܚܙܐ ܒܢܐ ܫܢ ܫܢܐ۞
ܡܫ ܗܘ ܚܙܐ ܩܝܢܐ ܕܐܡܙ ܒܗ:
440 ܡܡ ܬܚܟܐ ܐܡܢܐ ܡܢܫ ܬܫܗ۞
ܕܒܫ ܢܙ ܕܡܟ ܠܐܝܠܐ ܫܢܐ:
ܡܚܒܐ ܐܟܐ ܐܫܐ ܟܨܐ ܐܡܟܙ ܒܗ۞
ܦܡܟܐ ܫܚܫ ܕܡܟ ܬܫܐ ܕܡܢܐ:
ܘܟܐ ܟܟ ܫܢܐ ܡܝܟܬ ܐܩܬ۞
445 ܨܬܫܐ ܘܦܣܐ ܕܟܟ ܫܡܟ ܗܝ ܫܦܗ:
ܫܡܐ ܢܐ ܨܗ ܒܫܗ ܒܗ ܨܦܟ ܙܐ۞
ܕܐܐܫܡ ܩܟ ܦܐ ܫܐ ܒܗ ܠܫܐ:
ܒܟܣܗ ܨܐ ܡܫܐ ܣܬܫ ܕܐܠܚ ܒܗ۞
ܣܫܣܐ ܐܙ ܒܗ ܬܫܐ ܟܫܐ ܙܒܐ ܫܟ:
450 ܝܣܢ ܒܐܠ ܢܐ ܡܢܐ ܟܒܝ ܗ۞
ܡܫ ܫܦܗ ܐܫ ܐܣܐ ܠܐ ܫܡܫ ܒܗ:
ܒܐܙܒ ܬܗ ܗܫ ܟܟ ܒܫܐ ܒܐܘܒ۞
ܟܫܐ ܣܬܫ ܠܟ ܒܗ ܐܢܐ ܐܝܠܐ ܡܒ:
ܕܟܣܟܐ ܒܫܐ ܢܐ ܢܐ ܒܗ۞

She let flow a great river to come to the entire city,
and because the jar was small *she left it* discerningly. Jn 4:28
For the sake of water, she went out and perceived living water,
and she hastened and went to give a great drink to the land.

XV. The Woman Shouts the Gospel

Do not be bored, O listener, full of discernment,
by the spiritual meal that is prepared for you.
Behold, the Samaritan Woman summons us today concerning her meal,
so that we might enjoy with her the sweet gifts that were found by her.
Behold, she hastens to prepare a banquet spiritually,
and the ordinary water not fitting for her she left behind.
There is pleasure for the soul in the deed of the blessed Woman;
since love is diligent for her meals, let us enjoy them.
[Drink] not from the well of Jacob now full of water,
lest you weary yourself by it and you lose yourself in its depth.
The Great Spring let Himself flow to her from above the well;
whoever loves life has drunk from it at length.
To ordinary water she went to draw and, behold, she did not take it,
therefore it is clear that at her banquet she kneaded life.
Before that moment she grasped the bodily work,
and soon after, all her labor was spiritual.

ܗܘܝ ܕܟܠ ܚܕܐ ܡܒܝܢ ܘܠܐ ܐܙܠ: 455
ܡܪܝܐ ܘܐ ܕܡܚܐ ܚܕܐ ܕܢܫܐ ܕܐܢܫ ܐܢܐ ܘܐ ܐܙܠ ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܗܒ ܠܝ ܫܬܐ: 303
ܡܢ ܗܝ ܕܐܡܪ ܐܢܐ ܠܟ ܗܒ ܠܝ ܫܬܐ ܘܐ ܐܫܐܠ ܐܢܬ ܡܢܝ ܘܬܬܝܗܒ ܠܟ ܡܝ ܚܝܐ ܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܕܠܐ ܬܫܐܒ ܘܐ ܓܒܐ ܐܢܬ ܘܒܝܪ ܡܢ ܐܝܟ ܡܝ ܚܝܐ ܗܝ ܐܝܟ ܐܢ ܐܫܬܝ ܡܢ ܗܕܐ ܡܝ ܬܫܬܐ ܢܚܐ ܠܥܠܡ ܗܕܐ ܡܝ ܬܫܬܐ ܢܚܐ ܠܥܠܡ ܐܠܐ ܡܝ ܚܝܐ ܗܝ ܐܝܟ ܐܢ ܐܫܬܝ ܡܢ

Also when our Lord spoke to her from the beginning,
He showed her a better preparation, because [bodily work] was not useful.
Indeed our Lord did not drink the water that He asked to drink,
and the Woman did not take the jar with which she went out.
O, as much as that meal was ordinary at the beginning,
O, just as much was that banquet glorious at the end!
She went out to draw a little water, and He met her;
a great depth gushed forth from the Father for all the world.
Because of Him, *she left her jar*, took a breath and entered, Jn 4:28
so that she might prepare a place for living water in the entire city.
The small vessel of ordinary water she left there,
for she made her great mind a vessel for living water.
Because the jar would not hold the water that she drew,
she took it from the spring with a receptive soul.
With her great love she broke through and caused the Great Spring to enter
the city of Samaria, deprived of a font.
By herself she went out in order to fill a jar with water,
and she took and brought to the entire city a revealed drink.
The Woman entered and called out in the city with a loud voice,
"O, all who thirst, *come*, go to the water I have perceived. Jn 4:29

ܐܳ ܗܘ ܡܢ ܕ ܡܟܠ ܠܗ ܡܢ ܫܘܢܝܐ׃ 475
ܘܠܐ ܫܥܬ ܐܘܐ ܗܘ ܠܡܘܗܐ ܠܚ ܫܦܪ ܠܗ׃
ܠܐ ܡܢ ܐܢܫ ܐܚܪ ܒܬܐ ܒܚܐ ܬܗܐ׃
ܘܠܐ ܡܢ ܐܝܢܐ ܕܡܟܬܐ ܩܕܡܝܐ ܒܚܕܐ ܫܪܝܪܐ׃ 304
ܐ ܟܬܘܢܐ ܒܚܐ ܡܫܡ ܐܘܐ ܘܗܘ ܫܢܝܐ׃
ܐ ܟܬܒܟܐ ܒܚܐ ܡܫܡ ܐܘܐ ܘܗܘ ܐܡܝܢ׃ 480
ܒܬܐ ܪܓܙܐ ܬܥܒܕ ܘܐܡܐ ܕܥܝܫ ܟܗ ܕܗ׃
ܫܐܡܐ ܙܐ ܘܥܝܫ ܡܢ ܐܐ ܟܢܟܐ ܨܟܐ׃
ܡܟܝ ܗܘ ܡܥܒܕ ܫܘܒܚܐ ܡܫܬ ܟܟܐ׃
ܘܐܐܡ ܒܗܐ ܟܬܐ ܫܬ ܟܨܟ ܕܙܐ׃
ܟܐܐ ܪܓܙܐ ܘܒܬܐ ܡܫܬܐ ܡܥܒܕ ܐܡܝ׃ 485
ܘܒܗܢ ܙܐ ܟܒܐ ܐܐܐ ܟܬܐ ܫܬ׃
ܘܠܐ ܐܫܐ ܐܘ ܫܘܒܚܐ ܟܗܟܝ ܒܬܐ ܙܡܟ׃
ܟܥܐ ܢܣܐ ܡܥܒܕ ܐܢ ܡܟܘܟ׃
ܟܫܗܟ ܙܐ ܐܙܟ ܐܟܕ ܬܟܐ ܙܐ׃
ܟܟܙܐ ܘܥܕܝ ܙܟܝ ܐܘ ܡܟܘܟ׃ 490
ܟܗ ܟܟܫܗܙܢ ܬܥܒܕ ܘܐܡܐ ܒܬܐ׃
ܥܡܟܕ ܬܟܐ ܟܟܗ ܟܒܝܐ ܥܡܐ ܟܟܐ׃
ܬܟܐ ܐܝܐܐ ܥܗܐ ܟܟܙܐ ܟܡܐ ܙܐ׃
ܙܐ ܟܐ ܙܪܥ ܐ ܬܟ ܟܒܬܐ ܙܙܟܥܐ ܐܐ׃

Samaritans, go out to receive the drink of living water,
for behold, at the well His spring bursts through to give drink to our city.
A man met me – if it is right for me to call Him a man,
for I say, truly *He is the Messiah*. Jn 4:29
He revealed to me my secrets and *told me everything I had done*, Jn 4:29, 39
He is the one who examines the heart; come, go out to Him that He might make you wise.
Come, Samaritans! Despise the graven images of your fathers,
because, behold! God Himself revealed to me what I will announce to you.[11]
You thirsty ones of our city, go and drink the living water,
that the Father sent by means of His Son to delight you.
A Great Treasure revealed itself to me; come, you poor ones,
collect from its wealth and fill your needs from it.
A Light met me in the likeness of a man and when He spoke to me,
I was enlightened by Him; go out, dark ones, and be enlightened like me.
The great Sun of Righteousness shone forth at the well;
shadows of darkness, flee from us for we have become enlightened.
Idols of the Peoples, fall and be broken by your trembling, Isa 19.1
for, behold, God has shown Himself so that he may expose you.
Images of our land, hide in the dens of your makers,
for we have seen the image of the Father's glory which will comfort us.

[11] Alternatively, "God revealed himself to me that I may announce to you."

ܩܕܡܝ ܥܡܝܬܐ ܩܛܠܐ ܥܡܐ ܘܟܬܐ ܣܬܐ: 495
ܘܗܐ ܟܐ ܙܐ ܐܝܟ ܡܟܡܐ ܘܒܥܐ ܙܪܩ ❖
ܟܐ ܗܝ ܕ ܠ ܐܘܡ ܟܕ ܘܟܐ ܐܢܫܘܗ:
ܐܙܐ ܐܢ ܟܝ ܘܐܡܐ ܡܥܣܐ ܥܙܝܐܝ ❖
ܠܐ ܟܕ ܩܫܡܝ ܡܩܐ ܘܚܐ ܐܝ ܟܕ: 305
ܟܙ ܟܐ ܐܝ ܗ ܐܩܕܝ ܗ ܐܝ ܩܕܡܝ ܘܣܩܥܩ ❖ 500
ܐ ܥܡܝܬܐ ܚܩܘܝ ܟܟܬܩܐ ܘܐܡܬܩ:
ܘܗܐ ܐܟܐ ܠܐ ܟܕ ܒܥܩ ܘܐܩܙܩ ❖
ܪܬܐ ܘܙܩ ܐ ܐܟ ܐܡܝ ܩܬܐ ܣܬܐ:
ܘܥܙ ܐܙ ܒܐ ܘܚܐ ܘܒܩܥܩ ❖
ܫܥܡܐ ܙܡܐ ܟܠ ܟܕ ܒܥܩ ܐ ܩܩܬܐ: 505
ܥܩ ܩ ܟܐܘ ܥܡܟ ܩܘ ܩܘܡܬܩ ❖
ܒܘܐ ܟܝ ܕ ܟܒܩܐ ܩܥ ܘܐ ܐܡܐ ܐ:
ܩܥܡ ܙܐ ܘܙܫܐ ܘ ܟܐ ❖ 510
ܕܙܝ ܠ ܐ ܘܥܐ ܩܝ ܘܒܙ ܟ ❖
ܐܡܩ ܘܥܩ ܩ ܐ ܩ ܘ ܩ ܐ ܩ ❖
ܘܐ ܐܟܐ ܣܫ ܒܥܩ ܘܩܙܩ ❖
ܙܟ ܘ ܐ ܠ ܥ ܟ ܘ ❖
ܘܙܟ ܘ ܘ ❖

Let the adored objects of deception now depart from our land,
for the Adored One has come to free his captives from the captors."
Loud was the voice of the Woman as she called out in the middle of the streets,
because she hastened to give living water to her people to drink.

XVI. The Hearers Marvel

The hearers marveled at the word of the Son which was wholly light,
and at how she was burning like a flame for the One who met her.
By means of the Woman, He desired to show the power of His word,
that the world would learn without preachers that His word is great.
By means of the Woman, the idols of Samaria fell and were put to shame,
that the world would learn how their worshippers are despised.
Our Lord set fire to the world when He came to it,
and by means of men and women, He set it alight.
Lest the Apostle should boast on the way of proclamation,
He sent the Woman to one city and she accomplished His way.
She took fire from the One who came to impart His fire,
and when she brought it to the city it was kindled among her people.
Upon the Samaritans the light of the Son of God shone forth,
and He brought them from the darkness that tormented them.
Towards the light she led the sons of her people,
and she continued going to bring them toward the light.

ܗܟܝܢܐ ܘܟܬܒ ܐܚܕܐ ܡܢ ܫܒܥܐ ܕܐܬܘܗܝ׃ 515
ܘܐܠܐ ܗܟܝܢܐ ܘܢܐܡܪ ܠܗ ܠܡܫܝܚܐ׃
ܐܡ ܗܘ ܡܫܝܚܐ ܕܐܬܐ ܠܥܠܡܐ ܕܫܪܝܪ ܐܡܪ׃
ܘܐܦܠܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܗܘ ܡܫܝܚܐ׃
ܘܟܕ ܐܬܐ ܠܐ ܢܕܥ ܡܢ ܐܝܟ ܐܬܐ׃ 306
ܐܡܪܬ ܠܗ ܐܝܬ ܠܝ ܒܥܠ ܘܠܐ ܒܥܠ ܐܡܪܬ ܠܗ׃
ܫܕܪ ܠܝ ܚܡܫ ܒܥܠܝ ܘܐܬ ܠܝ ܒܥܠ ܐܚܪ ܐܡܪܬ ܠܗ׃ 520
ܫܪܝܪ ܐܡܪܬ ܠܗ ܐܝܟ ܕܐܡܪܬ ܠܝ ܐܝܬ ܠܝ ܒܥܠ׃
ܘܐܠܐ ܚܡܫ ܒܥܠܝ ܗܘ ܕܐܬ ܠܝ ܒܥܠ ܐܚܪ ܐܡܪܬ׃
ܗܕܐ ܐܡܪܬ ܐܢܐ ܕܐܝܬ ܠܝ ܒܥܠ ܐܚܪ ܡܢ ܕܐܝܬ ܠܟ ܒܥܠ׃
ܘܐܠܐ ܚܡܫ ܒܥܠܝ ܗܘ ܕܐܬ ܠܝ ܒܥܠ ܐܚܪ ܐܡܪܬ׃
ܐܝܟ ܐܡܪܬ ܐܢܐ ܕܐܝܬ ܠܝ ܒܥܠ ܐܚܪ ܡܢ ܕܐܝܬ ܠܟ ܒܥܠ׃ 525
ܡܢ ܒܥܠ ܚܡܫ ܐܬܝܬ ܠܟ ܐܠܐ ܚܕ׃
ܒܥܠ ܐܚܪ ܐܬܐ ܡܢ ܐܠ ܐܠ ܚܕ ܗܘ ܐܡܪ׃
ܘܠܐ ܬܗܝ ܡܟܣ ܚܕ ܡܢ ܐܠ ܐܠ ܚܕ׃
ܐܡܪ ܠܗ ܡܫܝܚܐ ܐܝܬ ܠܟ ܡܟ ܗܘ ܡܕܒܪ ܐܘܡܐ׃
ܐܡܪ ܠܗ ܡܢ ܐܠ ܐܠ ܢܕܥ ܐܢܐ ܕܐܬ ܗܘ ܡܫܝܚܐ׃ 530
ܐܦ ܐܢܫܐ ܕܐܬ ܫܩܐ ܒܥܐ ܕܐܬ ܐܡܪ׃
ܠܐ ܡܕܡ ܘܠ ܗܘ ܐܡܪ ܠܗ ܡܢ ܐܢܬ ܐܡܪ׃
ܐܦܠ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܗܘ ܕܐܬ ܠܟ ܡܫܝܚܐ׃
ܘܐܬ ܐܢܫܐ ܐܬܐ ܠܐ ܐܡܪ ܐܢܐ ܡܢ ܐܝܟ ܐܬܐ׃

Running on the road, casting her word, revealing her face,
her mouth was luminously full of the gospel of the Son.
Our Lord sat down, watching like a hunter;
He sent the dove to her brood that it might become His.
To the Samaritans He sent His word as the Lover of All,
that they, too, not be deprived of His teaching.

XVII. A Good Harvest

And our Lord waited as He sat upon the well,
that the desired work He had begun might be fulfilled.
Now the disciples, having bought bread as they were commanded,
were persuading Him to eat the bread but He was not willing. Jn 4:31
He openly showed why He had sent them:
that they would bring bread while He filled His net with the prey.
While they pressed Him to eat the bread they had brought,
He showed them that He hungered only to give life to man.
And He began to speak about bodily bread,
how costly it was and how great in labor.
He spoke with His disciples an exalted speech,
that [the deed] was greater than the fact that they had bought and
brought bread.
"The harvest is *four months* off, according to your word, Jn 4:35
for the bread of pains is not gathered for a long time.

ܐܘܼܗܳܠ ܟܳܗܢܳܐ ܗܘ̈ܐ ܗܳܟܢܳܐ ܕܟܬ̈ܝ ܐܳܩܬܗ:
ܐܳܗܠܳܐ ܩܳܕܳܫ ܗܳܟܢܳܐ ܒܚܢܳܐ ܬܰܪܥܳܐ ܀
ܐ̱ ܒ ܗܢ̈ ܫܰܒ̈ ܠ̈ ܐ̱ ܙܰܒܢ̈:
ܟܬ̈ܒ ܒܪ̈ ܐ̱ ܟܬ̈ ܚܙ̈ ܒܗ̈ ܒܪ̈ ܀
ܒܪ̈ ܗܳܟܢ̈ ܟܬ̈ ܢ̈ ܩܳܕ̈ ܐ̱ ܒ ܗ̈ ܫ̈ ܟ̈ ܠ̈:
ܒ̈ ܐ̱ ܗ̈ ܟ̈ ܢ̈

But My word produces harvest instantly,
and immediately gives sweet fruits to those who labor for it.
Behold, a little while ago I planted My word before you returned,
and behold, I have given harvests at once abundantly.
Lift up[12] *your eyes* to the way of Samaria *and see* the congregations, Jn 4:34
like many harvests that the word produced.
I gave seed to the Woman and she entered and planted there,
and behold, the fields *are ready for harvest* without delay." Jn 4:35
In no time He reaped what He had planted,
[namely,] the word of life in the ear of man that He might restore them.
By this seed of teaching should everyone labor,
for as soon as he plants he will harvest by the teaching.
The disciples looked upon the way of the Samaritans and they saw the congregations,
and the choirs of people were the harvest of the word of the Son of God.
The fields became white, darkened souls became light, Jn 4:35
and a great crop of people was ready for harvest.
Not like bodily bread is the word of the Son,
[bread] which is not gathered for months from the earth.
As soon as His word fell upon the city the congregations grew,
and quickly a great harvest filled the way.

[12] Note that Jacob uses *tlaw*, where the gospel uses *ʾarim(w)*.

ܗܟܢܐ ܒܝ ܒܪܝܟ ܚܒܐ ܟܟܢܐ ܣܛܨܛܥܠܐ ܡ 555
ܗܫܒܐ ܡܗܘ ܩܐܘܐ ܣܟܬܐ ܟܒܠܠܝ ܚܗ ܀
ܗܐ ܡܒܡ ܩܟܠ ܙܘܟܐ ܗܟܡܝ ܟܒܠ ܐܐܐܡ ܀
ܗܗܐ ܬܟܟܐ ܫܒܐ ܢܗܟܐ ܗܩܝܠܐ ܡ ܀
ܐܟܐ ܟܣܬܨܡ ܠܐܘܣܐ ܒܥܕܝܡ ܐܣܗ ܨܢܩܐ ܀
ܐܡ ܬܟܟܐ ܗܩܝܬܐܐ ܒܗܟܐ ܚܒܐ ܀ 560
ܠܐܝܐ ܢܗܟ ܙܘܟܐ ܗܟܟܐ ܙܘܟܐ ܐܩܐ ܀ 308
ܗܐ ܣܩܟܐ ܗܟܬ ܟܣܪܐ ܒܠܐ ܐܗܗܐ ܀
ܠܐ ܚܗܐ ܟܨܝܟܐ ܒܪܚܐ ܣܢ ܐܣܐ ܒܙܙ ܀
ܗܟܟ ܣܬܐ ܟܐܒܐ ܒܐܥܐ ܒܬܢܐ ܐܢܡ ܀
ܚܗܐ ܙܘܟܐ ܒܗܟܨܛܐܐ ܬܠܐ ܩܟܨܥ ܀ 565
ܒܗܫܐ ܒܙܙ ܗܫܐ ܣܢ ܗܡ ܨܗܟܨܐ ܀
ܣܥܒ ܐܟܗܫܬܐ ܟܐܒܐ ܒܥܕܝܡ ܐܣܗ ܨܢܩܐ ܀
ܡܥܒ ܐܟܟܐ ܒܐܥܐ ܒܟ ܐܟܗܐ ܀
ܡܟܟܬܐ ܒܐܥܐ ܟܟܟܐ ܒܗܟܗ ܒܟ ܐܟܗܐ ܀
ܣܙ ܩܩܟܐ ܒܙ ܬܥܩܐ ܫܩܩܐ ܐ ܀
ܗܫܐ ܐܟܐ ܒܐܬܬܥܐ ܟܟܟܐ ܀ 570
ܟܗ ܐܡ ܟܫܐ ܒܡ ܩܝܥܐ ܗܟܗ ܒܐ ܀
ܒܐ ܟܬܬܐ ܠܐ ܗܟܩܨ ܗܡ ܐܒܐ ܀
ܗܫܐ ܒܗܟ ܗܟܗ ܚܨܐ ܣܟ ܨܢܩܐ ܀
ܐܟܟ ܐܒܐ ܟܟܟܐ ܒܐ ܩܟܠܠܝ ܀

XVIII. The Samaritans Enlightened

The Samaritan Woman went to the Savior, and the congregation with her,
while the gospel was being spoken by her mouth abundantly.
The darkened ones went out and saw the Sun of Righteousness,
whose light shone forth and drove away the dark from the lands.
Our Lord spoke with the Samaritans and enlightened them,
and His word was living water and He gave them drink.
His teaching shone forth better than light and gladdened them,
and He showed His power in their infirm ones and healed them.
With the word, there hastened action and great power,
and by remedy and healing they were supported.
By His instruction darkened souls were enlightened,
and by His medicine wounded bodies were restored.
He taught them, He made them marvel, He healed them,
He consoled them, He found those who were perishing.
And by remedies and by healing and by victories,
and by the teaching of the word of life, He enriched them.
They were amazed by their infirm ones when they were healed,
and by every pain that was healed without a bandage.
The blind man saw, the deaf man heard, the infirm man was healed,
and paralytics who took to running hastened to the congregation.

575 ܐܝܟ ܕܐܢܫܐ ܕܫܡܥ ܩܠܗ ܒܗ ܘܐܡܪ:
ܗܠܝܢ ܕܐܡܪܬ ܠܝ ܟܠ ܡܕܡ ܕܥܒܕܬ ܠܝ ܐܝܬ ܠܝ ܐܦ ܗܘ ܡܫܝܚܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܐ ܗܘ:
ܘܐܬܐ ܐܢܫ ܡܢ ܒܝܬ ܡܕܪܫܐ ܘܫܐܠ ܠܗ ܡܢ ܐܝܟ ܕܥܒܕ ܐܢܬ ܗܟܢܐ ܠܐ ܐܡܪ ܠܗ ܡܢ ܐܢܬ ܗܘ:
580 ܐܝܟ ܕܫܡܥ ܗܘ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ:
309 ܘܐܦ ܐܢܫ ܐܚܪܢ ܕܥܒܕ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:
ܐܝܟ ܕܥܒܕ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ:
585 ܐܝܟ ܕܫܡܥ ܗܘ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ:
ܐܝܟ ܕܥܒܕ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:
ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:
590 ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:
ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:
ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܐܢܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܬ ܗܘ ܠܝ ܡܢ ܐܝܟ ܕܐܡܪ:

The Samaritans saw the new and divine work,
and they were enlightened and enriched by the teaching of the Son of God.
The Great River of instruction and healing
itself broke through among the Samaritans to give them drink.
The drink of the deep well of water ceased,
and He gave drink to all the land with His exalted streams.
The well of Jacob ceased and stopped from drink,
for the living water went out from on high to give drink to the world.
From the lofty heavens of the Father revelation stirred
upon the darkened land and gave them drink.
The Samaritans, darkened by their idols, were enlightened,
and those saddened by their infirm ones were gladdened by the Son.
To soul and body the Son of God gave healing;
the body was restored and the darkened soul enlightened.
By the Samaritan Woman, He hunted the Samaritans who had fled
from knowledge and divine learning.

XIX. The Woman Exceeds Reason

Now this Woman was the reason for the living water,
that her people would drink living and divine water.
As though that Great Spring that sprang up was her own,
she was pompous and her spirit exalted and her face uncovered.

ܡܢ ܡܫܬܐ ܚܕܐ ܡܒܐ ܐܠܗܐ׃
ܐܬܐ ܠܗ ܒܫܘܥܐ ܕܐ ܐܠܗܐ׃
ܬܐ ܘܠ ܒܫܩܠܐ ܐܝܩܪܐ׃
ܐ ܗܘ ܬܫܐ ܕܡ ܡܫܬܐ ܒܬܪ ܐ׃
ܐܠܗ ܡܢ ܒܪ ܒܬ ܒܫܐ׃
ܗܘ ܡܪܐ ܕܐ ܗܘ ܕܐ ܠܐ ܕ׃
ܕ ܒܫܦܐ ܕܡ ܡܫܐ ܒ ܫ׃
ܒܬ ܫܐ ܒܐ ܗ ܒ ܐ ܐ׃
ܐ ܐ ܐ ܫܦܐ ܐ ܐ׃
ܐ ܡܫܬܐ ܒܫܦܐ ܗܘ׃
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Here and there she hastened and hurried among the congregations,
that everyone might see that she had perceived living water.
Her face was joyful, her hands were stretched out, her voice increased,
that the assembly might perceive the great wealth she had found.
Speaking and running to the right and the left,
she was saying to the assemblies, "This good thing is from me!
I let flow open that fountain to give drink to our city,
I perceived this treasure that will enrich our land.
I showed this light to all our people,
I gave this wealth to all our country.
I myself am the cause of this blessing that, lo! you have found,
I opened this door that, behold! you see.
Mine is the wealth, mine the treasure, mine the blessing;
Mine is the treasury, mine the glory that our people saw.
This work full of wonder I have done;
this spring full of life I have opened.
These blessings for our whole city I have brought;
this sun shines forth upon our people because of me!"

XX. Rebuke and Proclamation

The Samaritans saw how stirred up the Blessed Woman was,
and how much she cried out and was puffed up over many.

615 ܐܚܐ ܐܚܐ ܘܫܡܥ ܘܢܐܠ ܟܠܡ ܩܛܠ:
ܘܡܪܐ ܫܚܠܦ ܘܫܡ ܩܪܒܐ ܐܘܐ ܫܬܐ ܣܬܐ ܀
ܫܪܝܬ ܐܩܒܐ ܩܛܡܐ ܐܒܬܐ ܟܠܗ ܡܟܐ:
ܘܢܟܪ ܩܒܐ ܘܟܐܙܐ ܙܐ ܫ ܐܥܨܠܐ ܀
ܥܨܚܠ ܘܢܐܠ ܐܟܬܫܐ ܐܚܩܛܠ:
620 ܐܐܗܙ ܚܩܛܐ ܘܩܐ ܠܚܐ ܒ ܒܟ ܐܠܗ ܀
ܐܢ ܐܙܟ ܒ ܫܚܐ ܘܛܐ ܚܨܒ:
ܐܢ ܩܪܒ ܐܩ ܫܥܐ ܘܟܐ ܐܢܙ ܀
ܐܢ ܣܫܠ ܐܢ ܢܐܩ ܚܫܐ ܚܫ:
ܐܢ ܡܟܐ ܐܢ ܟܐܙ ܚܫܐ ܗܠ ܀
311 625 ܐܢ ܐܢ ܚܚܐ ܘܐܢ ܠܫܐ ܘܐ ܐܥܨܠ:
ܐܢ ܩܡܡ ܐܢ ܐܙܐ ܘܐ ܣܡ ܐܢ ܀
ܒܟ ܩ ܟܐܙ ܒܟ ܩ ܫܥܐ ܒܟ ܩ ܠܫܐ
ܒܟ ܩ ܪܐ ܒܟ ܩ ܫܐܚ ܒܪ ܚܫ:
ܐܢ ܚܒ ܒܠܐ ܐܙ ܐܢ ܚܚ:
630 ܐܩ ܚܠ ܘܫܚ ܣܬ ܐܢ ܩܡܡ ܀
ܐܚ ܠܩ ܚܫܐ ܚ ܐܢ ܐܠ:
ܐܢ ܫܥ ܚܟܐ ܒܣ ܟ ܢܫ ܀
ܣ ܥܬ ܒܐ ܥ ܪܥ ܠܚ:
ܐ ܚ ܚ ܣ ܐ ܟ ܫ ܀

And they began to rebuke her and silence her so that she would be quiet for a little,
and yield a place so that they might see those mighty works that were [there].
"Be quiet, O Woman," *they said* to the one full of blessings, Jn 4:42
"let us hear the teaching full of life.
Thenceforth, O Woman, not *from your word* do we know Him, Jn 4:42
for we have learned from the signs and wonders He has done.
The blind who see despise the one who does not love Him,
the deaf who hear find fault with the one who does not worship Him.
We know Him from the signs of His mighty strength,
and from His healings as they hasten to the wounded.
No longer by your word but by His governance, Jn 4:42
even as He rebuked pains and they fled from limbs.
The one who bears witness to Him does not seek the witness of a person;
be quiet; your witness is no longer sought by us.
The light shone for us upon our darkened lands,
and we are enlightened by the Day which has entered our border.
He is the Light, He is the Truth, He is the Life, Jn 14:6
He is the Messiah, the Son of God. Glory to Him!"

Here ends the homily on the Samaritan Woman written by the blessed Mar Jacob, the Teacher.

635 ܡܢܝܗ ܕܠܡ ܐܡܪܐ ܟܕ ܐܠܐ ܟܠ:
ܐܠܐ ܐܐܘ ܘܢܫܘ ܗܘ ܫܬܐ ܐܘܐ:
ܐܟ ܟܝ ܐܝܐ ܐܡܪ ܐܘ ܟܕ ܟܬܟܪ ܒܩܛ:
ܐܝ ܟ ܬܡܫ ܫܟܦܐ ܘܫܟܪ ܫܬܐ:
ܟܠܐ ܐܝܐ ܟ ܗ ܟܟܐ ܒܟܠ ܟܐ:
640 ܒܟܦܘ ܡ ܗ ܐܐܐ ܫܬܐ ܘܡܙ:
ܡܛܒ ܘܒ ܟܡ ܠܐ ܘܡ ܟ:
ܒܩ ܘܡܫܟ ܒܟ ܠܐ ܘܐ ܡ ܟ:
ܣ ܒܟܘ ܗ ܐܐܐ ܟ ܐܐ:
ܗ ܒܟܡܒܩ ܒܐ ܘ ܡ ܟܡܡ:
645 ܟ ܗ ܟܟ ܐ ܐ ܡܘ ܘܦܗ: 312
ܒܐ ܐ ܚܚ ܡ ܗ ܐ:
ܐ ܟ ܡ ܟ ܡ ܘ ܟ ܡ ܐ ܘ ܐ:
ܟ ܟ ܟ ܟ ܡ ܟ ܐ ܗ ܟ:
ܘ ܟ ܐ ܟ ܐ ܟ ܟ:
650 ܐ ܟ ܗ ܐ ܘ ܟ ܡ ܟ:
ܐ ܐ ܐ ܘ ܐ ܐ ܬ:
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ܐ ܟ ܟ.

HOMILY 169: ON THE WOMAN HUNCHED OVER

Translated by Reyhan Durmaz, Rebecca Stephens Falcasantos, Susan Ashbrook Harvey, Michael Payne, and Daniel Picus

INFORMATION ON THIS HOMILY
Homily Title: [Homily 169] On the Woman Hunched Over for Eighteen Years
Source of text: *Homiliae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 5, pp. 506–25.
Lines: 389

Homily 169 presents the story from Luke 13:10–17, in which Jesus healed a woman suffering an infirmity that had kept her hunched or bent over for eighteen years. The occurrence of the healing in a synagogue on the Sabbath led to a dispute with the ruler of the synagogue, who objected that Jesus had violated Sabbath observance by performing this work of healing on the Sabbath day rather than any other day of the week. Jesus argued in return that his Jewish opponent was a hypocrite, for Jews were allowed to tend their animals on the Sabbath. Analogously, Jesus had relieved the suffering of the Woman, just as one would relieve one's animals of their needs. In Luke's pericope, the Woman was briefly described and did not speak. Jesus healed her by the laying on of his hands, after which "she praised God" (Lk 13:13 RSV). The focus of the story is rather Jesus' dispute with the rabbi over the question of whether Jesus had violated the Mosaic Law.

Jacob's homily reworks the story in interesting ways, presenting three principal themes: (1) Jesus' healing miracles as evidence of salvation for humankind; (2) the Woman as a faithful believer, who

defends Jesus' action in a long, impassioned speech; and (3) the contrast between Jews and Christians presented as a competition between rigid legalism and mercy.

The homily begins with an extended doxological invocation: praising Christ's glory and praying for divine inspiration to enable the preaching Jacob now seeks to attempt (ll. 1–32). Such lyrically crafted invocational prayers are a frequent characteristic of Jacob's homilies, and represent some of his finest poetry.[1] In this case, the prayer contrasts the exaltation of Christ with the unworthiness of the preacher, as Jacob petitions the Lord to grant him words and speech worthy of the divine. The prayer elides the task of preaching with that of singing hymns, transforming the homily's form and content into a song of praise. The passage ends with a supplication that the congregation, too, will be moved to receive the teaching at hand, and exhortation that the listener should listen with love and attention (ll. 29–32).

Jacob next presents a schematic summary of God's saving works for creation, with the healing miracles as culminating moments: the healing of the blind, the deaf, the sick, and provisions for the hungry and needy (ll. 33–54). Such actions Christ poured forth in his ministry, and scripture is full of these treasures. Into this frame, Jacob sets the Woman's story.

Jacob presents the Woman as both microcosm and macrocosm for Christ's work. As an individual, she was sick, wretched, and crippled; suffering her torment for eighteen years until Christ acted to heal her. At the same time, she was a type for the whole of creation, crushed and bent by Satan in the crippling prison of false religion. Just as the Woman was bent over in her suffering, so, too, was creation bent in a posture of prostration before false gods (ll.

[1] Compare the invocations of Homilies 46 and 170 in this collection. On these invocations, see S. P. Brock, "Poetry and Hymnography (3): Syriac," in *The Oxford Handbook of Early Christian Studies*, ed. S. A. Harvey and D. G. Hunter (Oxford: Oxford University Press, 2008), 657–71, at p. 663; S. A. Harvey, "The Poet's Prayer: Invocational Prayers in the Mimre of Jacob of Sarug," in *Literature, Rhetoric, and Exegesis in Syriac Verse*, ed. Kristian Heal and Jeffrey Wickes, Studia Patristica (Leuven: Peeters, forthcoming).

55–92). Jesus the Healer responded with mercy to both, relieving their afflictions. Straightened and whole, the Woman sang her praise of thanksgiving, and the sick, the blind, and the deaf found their solace.

The homily now turns to a lengthy disputation between Jesus and the priest, whom Jacob presents as a mouthpiece for Satan. (ll. 115–226). In a harsh caricature, the priest is cast as "jealous", "a hypocrite", a "foolish shepherd", "stupid" and "scheming", obstructing Christ's mercy and grace for the suffering.[2] The debate about the keeping of the Sabbath is shown to be facetious and gratuitous, as Christ argues for the justice of his action. Jacob then presents a poetic overview of the divine economy, praising Christ as the "Looser of Bonds" who freed Adam and Eve from Sheol, opened the gates of Paradise, and released creation from its suffering (ll. 227–46).

When the priest responded with greater fury (ll. 247–56), the Woman herself stood to offer praise and justification for Christ's action (ll. 257–88). She decried the mean-spirited stance that would deny healing to the afflicted. Arguing that there was human medicine and divine medicine, each with its proper time, the Woman insisted her very suffering had prevented her observance of the Sabbath in the past. Crushed in her affliction, she had been unable to rest. Now, "freed and straightened" (l. 287), she could keep the commandment. At this impassioned declaration, the priest grew frightened, understanding that the present dispensation was coming to an end. Jacob imagines Satan's lament (ll. 289–320). The multitude rejoiced, despising and ridiculing the priest as they joined

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[2] Anti-Jewish polemic is visible in Homilies 17 and 46 as well, but here in Homily 169 such rhetoric carries greater venom because of the presentation of the priest as a conduit for Satan. Jacob elsewhere expounds on the theme at length: see "Jacques de Saroug, Homélies contre les Juifs," ed. and tr. Micheline Albert, *PO* 38.1 (Turnhout: Brepols, 1976). For the background in Syriac literature, see Christine Shepardson, *Anti-Judaism and Christian Orthodoxy: Ephrem's Hymns in Fourth Century Syria* (Washington, DC: Catholic University of America Press, 2008); Robert Murray, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*, rev. ed. (Piscataway, NJ: Gorgias Press, 2004), 41–68.

the Woman in praise of Christ's merciful works, once more sung out as Jacob brings the homily to its end (ll. 321–87).

In the following translation, section titles are our addition.

OUTLINE

I. Opening Invocation (1–32)
II. Treasures for the Discerning (33–54)
III. The Woman of Pains (55–74)
IV. Creation Crippled (75–92)
V. Jesus the Healer (93–114)
VI. The Chief Priest Disputes the Healing (115–36)
VII. The Foolish Shepherd (137–62)
VIII. Reverencing the Sabbath (163–86)
IX. False Teaching (187–206)
X. What is Lawful? (207–226)
XI. The Lord, Looser of Bonds (227–46)
XII. The Rabbi's Fury (247–56)
XIII. The Woman Disputes in Faith (257–88)
XIV. The Likeness of the Adversary (289–320)
XV. The Multitude Rejoices (321–46)
XVI. The Good Works of the Son of God (347–87)

HOMILY 169: ON THE WOMAN WHO WAS HUNCHED OVER FOR EIGHTEEN YEARS

I. Opening Invocation

O Exalted One, You have descended to those below and raised them up;
by You let my hymns be lifted up everyday for Your praise.
O Son of the Rich One, who scatters His wealth upon the needy,
may my tongue grow rich from Your meditation and speak through You.
O Sun that shone upon the dark places and enlightened them,
From Your learning, may my word become light so as to give praise.
O Thunder of Voices that the dead have heard and by which they were raised,
You speak in me, and I will speak through You concerning You.
O Rain that has watered the desolate rocks and made them pour forth, Isa 41:18
may my mouth pour forth upright praise to You with a loud voice.
To You, my Lord, may I say all that I say discerningly,
and do You receive from me the gifts of my hymns lovingly.
Behold, Your glory thunders in the world abundantly,
receive my obol that it may fall also into Your treasury.
Not because You need, my Lord, do You receive sacrifice from man;
You seek to make man a partaker in Your wealth because of Your love.
That widow gave two meager obols, Mk 12:41–4;
and You celebrated them like something great in all the earth. Lk 21:1–4

B 169

٤٨٨. هَامِدًا

وَلَا أَيْدِي وَصَفَتْ هَوْلَ امْتِحَانِهَا حِينَ
وَهَمَ حَفْرَهُ مَنِي مُقَدَّمَ

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ذُهِلَ بِهَا زَيْدٌ أَمْ مَوْهِمٌ ذَا: 1
مُ مَاءَ مُكْتَئِبٍ لَا أَعْرِفُهُ*
دَ كَمْ بَاعِدًا وَوَدَا مَاءَ لَا مَفَرَّا:

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مَلَّ كَفِي مَ مُسْتَهَلَّ مُ* 5
هَمَا وَبَسَ مَ شَقَّا هَوَ ذَا:
أَهَ وَ مَكِي مَ مُكْفَهِرَّ مُ*
حَمَا وَقَلَا وَمَنَوِي مَتَلَا هَمَ:
أَي مَلَّ دَ أَمَلَّ مُ مَكَّرُ مُ*
مَذَا وَاهَمَّ حَقَّا مَتَا هَا ذَا:
مَ هَا كُ مَنَوِي هَمَا اَمْرًا حَلَا ذَا* 10
كُ مَنِي أَمَ فَلَا وَامَ إِذَا فَهَلَّا:
هَا أَي مَلَّ مَنِي وَمَّا وَمُكْتَ مَصَلَّا*
مَا ذَقَرَ وَ حَكَمَا هَمَ مُ كَمَّا لَا:
مَلَّ هَفَوَنِي وَامَ هَ مَا مَ فَلَا مَ مُ فَوَكُ مُ*
كَ وَهَمَ أَي مَ مَقَ أَي مَ مَنِي وَحَا مَ إِذَ: 15
اهَأَ إِذَا كَفَاوُ مُ مَ مَكَّلَا مَكُ مُ*
مُ أَوَكَمَا اوَ مَ هَوَّا هَتَّا مَ مَ كَا:
مَرَ مَ أَذَا أَ مُ مَ وَ مَ كَاوَا فَكَ مُ*

You stooped and received that meager offering from her,
and You set it above all sacrifices because it pleased You:
So that the world would learn that it is not the gift that is dear to You,
but rather, the love of the one who offers discerningly. Ps 51:16–7
This love of the soul, grant me now, our Lord,
that with it I might cast for You the obol of praise upon Your table.
A pinch of incense[3] with great love, whenever it is offered
to You is great for You because of its love, although it is meager.
Since my offering is small, grant me love that by it I may give to You,
for that is the reason that all offerings are received.
May love also stir the speaker to speak to You,
and may it rouse the listener, too, toward Your teaching.
Take love for your part, O listener, and come, enjoy
the teaching full of good things for the one who loves it.[4]

II. Treasure for the Discerning

The stories of the Son are treasures for the discerning,
because they are full of life and good hope for all the world.
By them the soul is rich so that it shines spiritually,
when it dwells upon them and receives them clearly.
Our Lord is Light and Life and Delight,
and the Great Gate by which one enters to see His Father. Jn 10:9, 14:6
By Him the whole world that was dark was lit,

[3] Lit. "a small fragrance."

[4] Jacob often exhorts a collaborative relationship between the preacher and his congregation, reminiscent of Plutarch's admonition that speaker and listeners are co-workers. See, for example, Jacob of Sarug, "On the Tower of Babel", (Hom. 33) trans. Aaron Michael Butts, MHMJS 15 (Piscataway, NJ: Gorgias Press, 2009), ll. 69–74, at p. 14. Compare Plutarch, "On Listening to Lectures", sec. 14, in Plutarch, *Moralia*, F. C. Babbitt, trans., and E. N. O'Neil, ed. (Cambridge, MA: Harvard University Press, 2014), Vol. 1:244–5: "for [the hearer] is a participant in the discourse and a fellow-worker with the speaker".

ܫܡܐ ܡܚܟܝܢ ܟܐ ܥܘܕܐ ܓܠܐ ܫܢܐ׃
ܐܟܬܐ ܗܝ ܩܠ ܒܚܫܐ ܡܥܠܝܢ ܟܠ ܒܥܩ ܟܝ׃ 20
ܘܠܟܟ ܟܚܐ ܘܟ ܡܢܐܚܐ ܫܩܛܐ ܟܝ׃
ܐܠܐ ܫܢܐ ܘܐ ܒܥܡܢܬ ܩܙܝܥܐ׃
ܐ ܫܐ ܐܐ ܘܒܥܐ ܟܬ ܟܐ ܐܥܐ ܐܙ׃
ܐܙܐ ܟܝ ܗܐ ܡܡܐ ܥܢܚܐ ܟܠ ܩܐܝܘ׃
ܙܣܐ ܪܟܙܐ ܚܫܐ ܙܐ ܐ ܘܢܐܡܙܬ׃ 25
ܟܝ ܙܟ ܘܐ ܟܝ ܗܠܐ ܫܢܐ ܒ ܓܠܐ ܘܐ ׃ 508
ܙܪܟܙ ܥܘܕܝ ܐܬ ܟܬ ܫܢܐ ܘܢܐ ܐܐ ܟܝ׃
ܘܐܫ ܬܟܐ ܘܢܐܡܟ ܗܐ ܩܠ ܥܘܙܝܬ׃
ܫܢܐ ܪܡܢܐ ܐ ܐܡܙܐ ܘܒܡܠ ܟܝ׃
ܐܫ ܒܡܢܐ ܐܬ ܥܡܟܡܐ ܙܒ ܫܢܟܡܐ׃ 30
ܫܢܐ ܗܬ ܟܝ ܐ ܡܡܬܐ ܐܐ ܐܢܬܗ׃
ܗ ܫܢܟܡܐ ܘܐܐ ܟܙܐ ܟܒܡܫ ܟܐ׃
ܬܬܟܐܘ ܘܙܐ ܟܙܐ ܐܫ ܟܒܡܥܬ׃
ܘܟܟ ܫܐ ܐܫܬܐ ܐܟ ܟܡܟܐ ܩܟܐ׃
ܢܟܐ ܟܐܘ ܬܥܐ ܘܐܢܠ ܙܐܫܐܠ׃ 35
ܐ ܘܡܟ ܟܐ ܐܫܩܛܐ ܟܐ ܫܐܢܠ׃
ܩܐ ܡܐ ܫܐܘ ܘܫܐ ܐ ܟܐܡܐ׃
ܐܙܟ ܙܟ ܘܐ ܟܐ ܐܢ ܫܐ ܠܟܐܘ׃
ܢܐ ܫܐܙ ܐܙܟ ܩܟܐ ܘܡܥܐ ܘܐ׃

and His great shining forth drove out the shadows from the regions.
He shone upon creation like a day that is a beautiful color,
and He adorned it with His beauty, and all that was dark was enlightened.
He was a great Nisan for the land and planted and filled it
with all healings as if with all blossoms abundantly.
In Nisan all the roots spring up from inside the dirt,
in our Lord Jesus the stones and rocks and graves budded forth.
By Him the blind saw, the deaf heard, and the hungry were filled,
for from all sides the wealth filled all who were in need:
Remedies for ulcers and reliefs for all the afflicted,
resurrection for the dead and all joy for all the sad.
While every day all His remedies were many,
on every Sabbath His teaching abounded.
From Him the sea of mercy gushed forth to all debtors,
and all the dark places which He met were enlightened by Him.

III. The Woman of Pains

There was a Woman, wretched and twisted,
sick, weary, full of shaking, a lady of sufferings.
This feeble Woman, who was bent over from illness,
for eighteen years had come and worshipped with great pain. Lk 13:11
She brought her pain and stood before the Doctor of Mercies,

40 ەۋىشە ۋُحا ھِزْو لْتـحـلْا ھْم قْىتُـلْا؞
وِىس كحنَّـملْا أَىس اًمُعطا وكـحـتە قْلمُا:
ەرْحـلْمُە حقَّەقْـە ەتـەۋْـا ثُـكْـە وِشْقَّەطا ەِەُا؞
ەەُا كُـە لْلَّاوْحُا ىَّىھُ ۋُحا ةَّـعـلْا ةَّھـكْـە:
ثُـلا شَّەكھُىَّتِ أَىس ثُـلا قْمىَّتِ كْلَّمِزْلَّـمِ؞
45 حنَّىھُ شَّەحَّىس ھْم كْـە كَّھزُا ثُـلا كْھُتَّـىم:
حھُزْ تَّقَّـە ثُاقْا ەقَّقَّحْا ەمَّحْتْا أَھزْحِ؞
ىرْە كْـە ھمَّتُنُا ةَّـعمَّحِ ۋُقْـكْـا ةَّھـكْـحِ ثَّھتْا:
509 وِھْم ثُـلا كْحَقَّەِە ثَّـەاۋُا ھلْا ەِەُا كْحَـلا ۋُھنَّمَـم؞
خْتُحْا كْھَقَّسْتْا ةَّوةُسْمُا كْحَـلا ۋُالْكَـرَّىم:
50 ەنُھـمُا كْھَتـمْا ەثُـلا سْتِةُاُا كْحَـلا ۋُھـنُمَـم؞
ەضْ ثُـلا سْقَّھَـم ثُـلا ثَّەوْتَّـەِە ھَّكْـلَّـم ەِةَّە:
ةَّحثُـلا ھَّحَّتِ ھَّحكْنَّـەاْە ثَّـلَّمِزْا ەِەُا؞
ەكْلَّـس ھْتَّە ىَّھُا وِتَّسھْا كْحَـلا سْتُحْا:
ەنُەۋَّـم ھْتَّە ثُـلا شَّھَقَّحْا ۋُھكْـە كْھَّە؞
55 ەُمِـم أَيـمْاُا سِرْا ۋُةَّـمُا ةَّھـتَّھَـحـمُا:
حنَّـەاُا ھـنُھـمُا ھَّحـسَّـمُ ۋَّةَحْا ھُزْا سْقْا؞
سِرْا ھھَّھَـحـمُا ۋُحقَّـھُا ەِەُا ھْم ثَّەوْەُنُا:
اھْنَّـھـتْحْا ھـتَّتِ لِأَا ھْكْـبْا كْـە حسَّھُا ۋُحُا؞
لْحنَّـمُ ثَّاھُە ةَّەِىم أَھـنُا وِتَّسھْا ھُھَّـمُ:

since another to heal her was not found. Lk 13:11
Our Lord saw the Woman of Pains and turned toward her,
that He might open the door of mercies lovingly to her as well.
He saw that she was bent over and trembling among the crowds, Lk 13:11
and He was moved by His pity to heal her along with many.
He saw that all creation was depicted in her and sought to show
how all of her would be healed from illness by Him.
In this Woman who was bent down He depicted a type:
that the Evil One had bent down all creation in the worship of idols.
And our Lord came and straightened the bent Woman from her illness, Lk 13:13
and [straightened] creation from the worship of vain images.
The Adversary had bent the earth before false gods,
and had bound this Woman with sickness.
But the Messiah came and loosed them and healed them,
the Woman and the earth, from sickness and idolatry.

IV. Creation Crippled

Satan had bound creation and bent and crippled her,
that she would become a worshipper of rocks and trees and stars.[5]
Before statues and painted images and idols,
he, the Lover of All Falsehood, bent creation.
Heathenism was like a sickness in all the earth,

[5] The objects in this line and the next are the types of cult objects Christian authors often cite in attacks to discredit the practices of their opponents.

60 ܐܠܐ ܕ ܗܘ ܐܣܬܐ ܘܬܗܡܗ ܠܐ ܡܚܡܣ ܐܘܗ܀
ܡܗ ܒܗ ܗܢܐ ܠܐܝܠܐ ܘܨܐܛܐ ܪܐܠܐ ܕܐܒܗ:
ܐܐ ܟܗ ܬܚܡܣ ܐܙܟܐ ܒܬܡܗ ܣܟܚܐܡ܀
ܡܗ ܐܚܦܐ ܗܐܡܗ ܚܪܟܐ ܟܡܐ ܩܒܐ:
ܐܒ ܠ ܡܢܗ ܗܡ ܟܗ ܬܗܐ ܟܡ ܚܝܬܐ܀
65 ܡܐ ܘܙܐ ܗܘ ܩܟܗ ܕܙܐܐ ܬܚܐ ܣܩܐ:
ܐܡܩ ܩܟܗ ܡܡܣܟܡܐ ܗܘ ܡܝ ܩܘܗܘܐ܀
ܚܘܐ ܐܝܐ ܐܚܦܐ ܐܘ ܠ ܐܘ ܙ ܠܘ ܡܡܚܐ:
ܐܩܟܗ ܕܙܐ ܘܩܗ ܨܐ ܚܡܝܐ ܙܟܩܐ܀
ܐܠܐ ܡܢܙ ܚܝܡ ܟܚܦܡܐ ܡܝ ܩܘܗܘܗ:
510 70 ܐܘ ܟܚܙܐ ܡܝ ܡܝܬܐ ܘܙܟܩܐ ܣܬܩܐ܀
ܐܩܟܙܐ ܩܗ ܠܐܘܐ ܡܐܡ ܐܬܟܐ:
ܬܟܡ ܐܝܐ ܐܝ ܐܡܗ ܐܘ ܚܘ ܩܘܗܘ܀
ܐܠܐ ܡܚܣܐ ܬܡܐ ܐܬ ܬܐܣܟܡ ܐܬ:
ܠܐܝܐ ܐܠܐܘ ܡ ܩܘܗܘ ܡܩܚܘܐ܀
75 ܐܘ ܡܟܐ ܐܡ ܟܚܙܐ ܬܐܘܡ ܩܗ:
ܘܐܘ ܡܝ ܚܩܐ ܡܬܡ ܬܟܬܣ܀
ܐܡ ܙܘܐ ܬܡ ܙܩܩ ܬܡܐ:
ܩܟ ܟܚܙܐ ܢܡ ܩܟ ܩܐ ܐ܀
ܡܐ ܣܩܐ ܐ ܐ ܩܘܗܘ ܠܐܘ ܩܟ:

and she was bent by it for a long time before false gods.
She worshipped devils and made feasts for stars,
she went whoring with stones and sat down with idols in the streets. Ez 16–17
To all the gods of naught she burned incense,
and before forged and empty images she bowed down.[6]
And she was full of idols for demons and tokens for spirits,
and she knelt and worshipped goddesses and divine powers.
She cast replicas of many idols,
before which she bowed down and worshipped to pray.
The Hater of Truth made fetters for the whole earth,
that she would become bent and a worshipper of vanity every day.
And this Woman he fettered with sickness,
and he bent her with pains cruelly *for eighteen years*. Lk 13:11

V. Jesus the Healer

And there shone forth on the world the Looser of Bonds, the Lord Jesus,
and He loosed them, the Woman and the earth who were bound.
He saw the Woman, who was bound and bent over,
and in her was mystically depicted a type of the entire earth.
He saw her standing in the midst of the crowd in great pain,
and He turned her head from the sickness by which it was bound.
Just as the world was crippled and a worshipper of idolatry,

[6] Lit. "she smote (or knocked) her head".

ܐܒܪܗܡ ܕܐܬ ܫܪܝܐ ܘܐܡ ܡܝܡ ܢܫܬܐ܀ 80
ܟܢܫܬܐ ܗܪܝܐ ܐܟܪܬܐ ܫܠ ܟܢܐ׃
ܚܨܝܩܐ ܪܫܐ ܐܟܫܝܫܬܐ ܚܩܬܐ ܢܐܟ܀
ܟܬܒܬܐ ܒܥܦܝܐ ܟܗܬܐ ܐܟܬ׃
ܐܡܪ ܙܟܬܐ ܣܩܠܐ ܗܬܬܐ ܘܐܟ ܢܐܟ܀
ܐܟܬ ܐܡܬܐ ܚܩܬܐ ܒܙܝܐ ܐܟܦܘܬܐ׃ 85
ܐܢܐ ܗܪܝ ܠܟܬܐ ܐܠܟܐܬܐ܀
ܐܡܬܐ ܫܟܐ ܘܐܡܬܐ ܗܟܬܐ׃
ܒܐܦܐ ܐܢܐ ܗܪܝ ܟܬܟܬ܀
ܐܢܐ ܐܙܐ ܒܗܬܐ ܚܐ ܠܐܙܐ ܩܟܐ׃
ܒܐ ܐܢܐ ܗܪܝ ܩܐ ܐܢܐ ܐܬܐ ܐܢ ܟܐ ܐܡܬܐ܀ 90 511
ܐܟܐ ܐܝܠܐ ܐܢ ܐܐܢܐ ܒܐ ܩܐ ܟܐ ܩܐ׃
ܐܩܐ ܚܩܬܐ ܐܫܬܚܬܐ ܚܬܐ ܩܙܝܠ܀
ܐܢ ܩܐ ܟܐ ܐܢ ܐܐ ܐܢ ܩܐ׃
ܐܢ ܐܡ ܠܐܠܐ ܐܠܐ ܒܐܗܬ ܒܬ܀
ܐܢ ܒܐ ܐܠܐ ܐܠ ܐܢ ܐܢ ׃ 95
ܐܙ ܐ ׃

He saw that she was crippled cruelly for so long.
And His mercy stirred and He wished to reveal and show in her
how He was redeeming all the world from heathenism.
And He called to her and said, "Woman, you are freed from your illness," Lk 13:12
and *immediately* Mercy straightened her and she stood up[7] to give praise. Lk 13:13
Our Lord gave healing by His word as the Benefactor of All,
and the chief priests were devoured by envy so that they reviled Him.
Where have you seen a sick person[8] who flees from healing,
or a people whose pains are very pleasant to it?
Where have you seen a blind man who hates to be opened,
or a people who shuts their eyes from the light?
Where have you seen a deaf man who hates to hear voices,
or to whom the Word of Life is not sweet? Isa 6:10;
O people who hate light and sun and healing, Mt 13:15
and because of this freely blamed the Healer!

VI. The Chief Priest Disputes the Healing

Our Lord, the Great Day, shone upon creation;
the Jew stood and hid himself and did not gaze upon Him.
The land was illuminated but he did not wish to reveal his eyes
from the veil to see our Lord, the Radiant Light.
The Messiah opened His treasury for the People to pour forth His wealth,

[7] *qamat* = "was resurrected".

[8] Lit. "has there been seen by you". The following two couplets use this same figure of speech.

100 ܡܐ ܐܚܩܠ ܚܒܝܢܐ ܐܚܐ ܕܙܢܐ܀
ܥܝܕ ܐܢ ܐܣܬܘܡ ܐܪܚ ܒܝܠܐ ܐܣܬܐ ܚܕ:
ܐܡܪ ܩܙ ܚܟܠ ܟܠܗ ܒ ܫܩܠ!܀
ܐܡܬ ܙܐܠ ܐܝܠ ܕܙܝܐ ܒ ܩܙܐܬ:
ܐܡܒ ܩܒܐ ܐܣܠ ܐܡܠ ܟܚܟܫ܀
105 ܡܐ ܫܠܟ ܚܟܐ ܙܢ ܐܡ ܩܙ ܠ:
ܐܟ ܩܬ ܚܟܝ ܣܡܠ ܐܪܫܡܐ܀
ܐܡ ܡܐ ܚܒ ܙܢܐ ܒ ܫܠܟ:
ܐܠ ܟܠ ܘܐܟܬ ܒܝ ܟܒܒ ܟ܀
ܐܡ ܡܐ ܚܒ ܒܡ ܚܡ ܟܠܐܒܫ:
110 ܐܠ ܟܠ ܘܟܪ ܣܬܐ ܒ ܬܒܐ܀
512 ܐܡ ܡܐ ܚܒ ܐܝܠ ܚܡ ܚܠܐ ܚܒ:
ܐܠ ܐܒ ܘܚܐ ܡܬ ܠ ܟܒܒ ܟ܀
ܟܠ ܚܡ ܚܬܘܐ ܒܡ ܟܫܠ:
ܒܡ ܐܒܐ ܚܬ ܟ ܐ ܟ ܐ ܐ ܐ

but the Jew fled from His gift without taking from it.
They hated Him because He healed the sick freely,
and they envied Him because He distributed His wealth every day.
And they persecuted Him because He bore their sicknesses,
they reviled Him as He relieved their afflictions.
[Jesus] healed the Woman who was bent over from her illness,
and the chief priest was embittered because of the deed.
And he stood in the synagogue as a teacher of perversions,
and began disputation about her who was healed regarding why she had come.
The hypocrite was jealous because He honored
the Sabbath day regardless of religious observance.
"*Six days are* for labor and service; Lk 13:14
and by action on those [days], be healed from your pains.
Set aside the Sabbath day for rest without work;
do not come on it to be healed lest it be dishonored."
He called the afflicted ones who were there as he was saying,
"Do not be healed from your illnesses *on the Sabbath day*." Lk 13:14

VII. The Foolish Shepherd

Who, now, heard him when he taught and did not mock him,
the stupid priest who forbade the sick from healing?
The foolish shepherd saw his flock at the well, Lk 13:15

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on the Sabbath day and forbade it from drinking:
The Sun shone upon the dark places to illumine them,
and the foolish one[9] continued, "Let the Sabbath pass, and then you [the assembly] will see.
Shut your eyes from the Light, for it is not its proper time;
do not gaze upon the Day of the Sabbath for it will not enlighten you.
O sick ones, persist in your affliction, do not be healed,
the Sabbath will pass, and then come to your guardian."
O stupid one, because the Healer is open and healing freely
on the Sabbath day, who would not be wise about healing?
All your speech is against Truth, O Jew,
and your tongue bears great falsehood when you teach.
The sick Woman did not meet the Healer except on the Sabbath,
He cared for her and healed her and gave her rest without toil.
Why do you blame the Healer who gives healing freely
or the sick Woman, who did not flee from the assistance?
But if you would blame her who was healed, great is your blasphemy,
and if the Healer who healed, great is your impiety.
The afflicted one was not reproached because she was healed,
and the Good One who healed her took nothing when He relieved her.
Silver was not exchanged there, nor money,

[9] See Michael Sokoloff, *A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's* Lexicon Syriacum (Winona Lake, IN/ Piscataway, NJ: Eisenbrauns/ Gorgias Press, 2009): 1338.

حزهما وهدا هولا أهدا طلا وها كه۞
وس وها همها حمد شقضا وسهو أنم:
ومم هه هحدا وأحز هحدا مح مرم ايأم۞
حهرو حسنتطم مح نهزا وكه هههه وه:
لا اشهؤم حه حزهما وهدا ولا نسهوطم۞
حتهما أكنو كاهحرنتطم لا أاسكهم:
أحز هحدا مح أأمأم رب مرهما۞
أه شهزا وهؤمس أهما وهاها هيم:
حزهما وهدا هم لا تسهم كلا شهحهنا۞
هكه هاهنم كدمكلا هممدا هه أه شووبنا:
وهمزا زحا لهكم كهنم حب هكه أيم۞
حتمأا حاهنا أألا حهحدا لا قيكمة حه:
هدزه هاهنه هولا كمطا بقاها تود كه۞
كهم كبلا أيم لاهنا وهيم تود شهحهنا:
أه كصتمأا ولا كزهمة ووبا هم كهوبنا۞
أنهه وأوها كهم اأاهمة زاأهنا زد كهوفو:
هال كه لاهنا بحهم أهه زث وه زومهو۞
هم زاكسرا لا حبلا ووبا كلا زاسكهمة:
ولحا زاهنه لا بهت هبم حب أوهس كه۞
همها أمم لا أاهقو أه همهنا:

With her giving and He receiving (something) so as to break the Sabbath.
A good deed, which is free, on that day is a beautiful [thing],
for the assembled people would glorify the Father in the shining forth of His Son.

VIII. Reverencing the Sabbath

The reverencing of the Sabbath was this miracle which happened,
so that everyone would confess the healing on the festal day.
The Jew did not continue to honor the Sabbath,
but he schemed to insult the sign that happened.
Our Lord honored the day of the Sabbath like His parent;
He gave rest on it to her who was loosed from her illness.
On this day He gave rest to her who was wearied,
that the Sabbath might be a rest for her also, along with many.
He saw the pain, which worked an evil work upon her,
and He annulled it on the Sabbath that she might rest from her illness.
Did our Lord not bring the Sabbath for the wearied ones,
or heal them to give rest from their pains?
Indeed did He loose from sickness the one who was bent,
and He gave her rest on the festal day and He was not understood.
The blind priest did not know to look sincerely,
he accused the weary Woman because she rested, as it is written.
If He summoned all people to rest on the Sabbath,

160 ⁘ ⠠⠓⠕⠍⠑ ⠺⠓⠁⠞ ⠁⠍ ⠊ ⠞⠕ ⠎⠁⠽ ⠞⠓⠁⠞ ⠊ ⠍⠁⠽ ⠝⠕⠞ ⠎⠁⠽
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515 ⠠⠺⠓⠁⠞ ⠊⠎ ⠞⠓⠁⠞ ⠺⠓⠊⠉⠓ ⠊ ⠍⠁⠽ ⠝⠕⠞ ⠎⠁⠽
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how could she who rested according to the law be blamed?
It is our Lord who gave the law from Mount Sinai,
and He made rest for the Sabbath mystically.
On it He rested from the blows of the crucifixion,
and because of this He honored the day with all victories.
On it He gave respite for pains and sicknesses,
and all who were afflicted might rest on it from their sufferings.

IX. False Teaching

And when He gave the ill Woman rest on the Sabbath also with Him,
the priest was jealous so that he despised her who was healed.
The Jew was jealous of the glory that was for the Son,
and of the benefit of her who was healed from her illness.
And he began to blame all who were healed by the hands of our Lord,
"It is not right to come this day to the Maker." Lk 13:14
His zeal showed that he was anxious about the guarding[10] of the Sabbath,
and he blamed her, the Woman who was healed by the Savior.
"*There are six days* only that are for work,
Come, be healed and leave the Sabbath without labor." Lk 13:14; Ex 20:9–10
The fact that they, who come to the Savior, were healed
was revealed by her, and he rebuked those that they should not come.
Because a People was gathered on the Sabbath and saw a sign,

[10] *ntr* is used in Dt 5:12, but not in Ex 20:8.

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he schemed so that sick would not come to the assembly,
In order that the congregations would not see the pains when they were healed,
and the Son would not be named by the healings of those which were done.
He taught them, "Do not come to be healed on the Sabbath,"
in order to conceal and obscure the victories of the Son.
Lest the crowds clamor for mighty works and wonders,
he, the needy one, drove away the sick that they would not be healed.

X. What is Lawful?

And our Lord began to speak against his words,
while calling out to him, "*Hypocrite*," as he was. Lk 13:15
"*Is there not one of you who has an ox on the day of the Sabbath,*
who does not loose him and take him to drink as you have said? Lk 13:15
And if you loose your cattle on the Sabbath, it is lawful for you;
why do you blame *the Daughter of Abraham*, whom I have loosed? Lk 13:16
Eighteen years the Adversary bound her with pain, Lk 13:16
and *because she has been loosed from bonds*, behold, you find fault. Lk 13:16
An ass or an ox on the day of the Sabbath is permitted to you
to loose and water, and you do not fall away from the law.
But as for *the Daughter of Abraham*, who is the image and likeness Lk 13:16
of the Father, Gen 1:26–7
because I loosed her from sickness you are stirred up."
With this word, our Lord showed that He is God,

ꡀꡁꡂꡃ ꡄꡅꡆ ꡇꡈ ꡉꡊꡋꡌꡍ ꡎꡏꡐꡑ ꡒꡓꡔ꡽ 200
ꡈꡉ ꡕꡖꡗ ꡄꡅ ꡘꡙꡚꡛ ꡜꡝꡞꡟ ꡀꡁꡂꡃ꡽
ꡄꡅꡆꡇ ꡈꡉꡊꡋꡌ ꡍꡎꡏꡐ ꡑꡒꡓꡔꡕ ꡖꡗꡘꡙ꡽
ꡚꡛꡜꡝ ꡞꡟꡠꡡ ꡢꡣꡤꡥ ꡦꡧꡨꡩ ꡪꡫꡬꡭ꡽
ꡮꡯꡰꡱ ꡲꡳ꡴꡵ ꡶꡷꡸꡹ ꡺꡻꡼꡽
꡾꡿ꡀꡁ ꡂꡃꡄꡅ ꡆꡇꡈꡉ ꡊꡋꡌꡍ ꡎꡏꡐꡑ꡽
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꡺꡻꡼꡽ ꡾꡿ꡀꡁ ꡂꡃꡄꡅ ꡆꡇꡈꡉ ꡊꡋꡌꡍ꡽
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꡾꡿ꡀꡁ ꡂꡃꡄꡅ ꡆꡇꡈꡉ ꡊꡋꡌꡍ ꡎꡏꡐꡑ꡽
ꡒꡓꡔꡕ ꡖꡗꡘꡙ ꡚꡛꡜꡝ ꡞꡟꡠꡡ ꡢꡣꡤꡥ꡽

and all creation is His possession and it belongs to Him.
He beckoned to the foolish one as He reproved him wisely,
and showed him that He is the Lord of lords:
"Yours is the ox and mine is the human and I am concerned
about my possessions just as you also are about yours.
It is even lawful for you to loose your possession on the Sabbath,
but because I loosed mine you reproved me, O stupid man."

XI. The Lord, Looser of Bonds

Every bond the Evil One bound, our Savior loosed,
and the burdens of injustice which he had bound, He broke apart.
The serpent bound the great bond to Eve with her ear, Gen 3:1–5
and when He entered the womb He loosed her and made clear her hearing.[11]
He loosed that strife which the Evil One had cast into Eden,
and they made peace, the Lord and Adam, who had had enmity.
He loosed the Cherub of the Tree of Life that he not guard, Gen 3:24
and He received the lance of destruction in His side and delivered Adam.[12] Jn 19:34
He loosed the downtrodden from bondage and freed them,
and He divided His treasure for the poor and enriched them.
He loosed the cords of Sheol from the dead and brought them out,
and He broke the gates of death with His great might.

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[11] The widespread early Christian notion of Mary's conception through her ear is part of the trope of Mary as the Second Eve: just as Eve brought the Fall by listening to the words of the serpent, so, too, Mary, the Second Eve, brought salvation by listening to the words of the Archangel Gabriel. For an excellent treatment of the theme in late antiquity, see Nicholas Constas, *Proclus of Constantinople and the Cult of the Virgin in Late Antiquity* (Leiden/ Boston: Brill, 2003), 273–314.

[12] For this rich Syriac tradition, see Robert Murray, "The Lance which Re-opened Paradise: A Mysterious Reading in the Early Syriac Fathers," *OCP* 39 (1973): 224–34, 491; idem, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*, rev. ed. (Piscataway, NJ: Gorgias Press, 2004), 126.

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He broke the chain of Adam and loosed him from darkness,
and with him, Eve, who was bound because of her foolishness.
He loosed creation from the labor of inanity,
and that Woman from the sickness of great duration.
Our Lord dealt with what was His with the wretched Woman,
for His task was to loose with love all those who are bound.
The Looser of Captives met the Woman who was bound,
and He loosed her and passed on because of her and cast His way into the world.

XII. The Rabbi's Fury

But envy goaded that master of Judaism,
so that he might be distressed like Satan by the fine deed which took place.
And a face of fury he showed to her, the one who was healed,
as he rebuked and reproached her before many.
It was not enough for him that he not give praise for the wonder,
but he was contending with that Woman and threatened her.
He only just freed her pain from her which had worn her down,
and the Jew stood to bring judgment and mock her.
From when the one was freed from her sickness after a long time,
the hypocrite bound her by judgment when she was healed.

XIII. The Woman Disputes in Faith

She says to him, "Why are you bitter?
You hate someone, and it does not please you that they are healed.
If you see illness in someone, you do not have mercy.

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It is right today that you rejoice with us and not accuse me.
If, beloved, you are not made by the Evil One who bound me,
come, glorify Jesus who freed me and exult with me.
You are not a shepherd if you hate the healing of the flock,
but a wolf who rejoices in injuries.
Why should I, a man, not be healed on the Sabbath day,
for it is lawful and wise and whenever He wants He gives remedy.
If it is yours to heal pains, you know
on what day it is right to heal and cure them.
But if medicine is not yours but another's,
he who heals is entrusted for his part concerning the deed.
If you know to heal pains, heal tomorrow,
and allow Jesus to heal all the afflicted every day.
According to your knowledge guard the day and heal pains, Ex 20:8
for this doctor heals the wounded every day.
The deed that is beautiful every day, why do you roar against it?
Yesterday and today Jesus heals the one who meets Him.
If it concerns you that I should guard the Sabbath as you say,
the Sabbath was never guarded by me except today.
Rest on the Sabbath was not found by me until now;

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260 ⁘ ܐܰܫܬܳܐ ܟܰܕ ܥܳܒܕ ܡܰܢ ܟܳܠ ܐܰܢܫܳܐ ܟܰܕ ⁘
ܐ ܡܬܟܚܐ ܠܐ ܚܟܡ ܐܝܟ ܟܐ ܚܟܡܐ ܘܐܗܢܝ:
ܚܣܦ ܘܗܢܝ ܐܠ ܩܟܡ ܟܗܝ ܟܒ ܢܳܪ ܐܝܟ ⁘
ܟܐ ܢܚܐ ܐܝܟ ܐ ܡܐܚܟܐ ܘܚܬܐ ܥܣܟܐ:
ܐܠܐ ܘܐܚܐ ܘܚܦܥܢܡܐ ܪܪܝܡܐ ܐܦܬ ⁘

265 ܟܠ ܥܡ ܟܚܢܐ ܠܐ ܐܐܗܐ ܚܩܚܐ ܡܥܐ:
ܘܩܟܠ ܡܦܡ ܕܗܐ ܒܪܐ ܡܐ ܟܘܢܐ ⁘
ܐ ܒܟܟ ܥܡ ܐܗܐ ܨܐܬܐ ܐܝܟ ܡܒܣ ܐܝܟ:
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ܕܐ ܐܟܥܐ ܟܟ ܒܟ ܐܠܐ ܘܐܡܢܟ:

270 ⁘ ܥܟ ܘܩܗܐ ܥܟ ܢܠܥܦܟ ܟܐ ܟܠ ܫܥܚܢܐ ⁘
ܐ ܡܒܣ ܐܝܟ ܐܟܟ ܨܐܬܐ ܟܚܡܐ ܐܟܟ:
ܕܢܘܐ ܚܣܦ ܥܢ ܟܚܥܡ ܫܠ ܘܐܟܪܟ ⁘
ܐܟ ܦܒܚܡ ܟܘ ܡܥܐ ܕܐܗܐ ܨܐܬܐ:
ܘܥܐ ܐܟܐ ܟܚܥܡ ܟܟܟ ⁘

275 ⁘ ܚܒܐ ܘܩܫܐ ܟܚܥܡ ܥܕܐ ܚܟ ܐܕܡ ܐܝܟ:
ܐܐܟܚܝ ܡܥܟ ܩܗܐ ܫܦܣ ⁘
ܐ ܠܠ ܩܚܐ ܚܫܐ ܟܒ ܘܐܫܐ ܐܟ ܘܐܩ ܐܝܟ:
ܩܚܐ ܟܟܥܡ ܠܐ ܫܫܐ ܟܐ ܐܠܐ ⁘
ܢܢܐ ܚܩܚܐ ܠܐ ܫܫ ܟܚ ܟ ܐܠܐ ܥܐ:

why are you angered because I have rested according to the law?
In every hour I was bound and bent,
and I was in pain and shattered and afflicted.
Pain did not withdraw from my limbs on the Sabbath,
and it did not allow me to rest on the proclaimed day.
The Sabbath did not give me rest from sickness,
and I was not at rest from exhaustion until today.
And now, behold, on this Sabbath I am freed and straightened,
and there is relief for me and I am at rest and you are jealous of me."

XIV. The Likeness of the Adversary

That Jew wore the likeness of the Adversary,
and because of this he was grieved by the healing of the wretched Woman.
She who was straightened from her illness was made known to us;
in a symbol, creation was depicted in her when she was healed.
And now [the Jew] perceived that in her all creation was loosed
from paganism and he feared to murmur against the marvel.
And he sought to disturb that great glory that was,
and with envy he provoked the head of the People to complain.
[Jesus'] work showed that He loosed the fettered in that Woman whom He healed,
and the Adversary was embittered because of this affair.
He knew that this was the great Beginning,

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ܕܒܪ ܒܪ ܕܒܪ ܕܡܣܒ ܕܒܪ ܒܪ ܒܪ ܕܒܪ ܒܪ ܕܒܪ ܒܪ ܕ

for the marvelous End that is arriving soon after.
The Wily One saw that just as she was straightened from pains,
so too did [Jesus] straighten all the earth from false worship.
The Jew beheld and was shaken by the End,
he saw the mountain and by the Woman who came he was terrified. Dan 2:45
And it was as though these things were said by Satan,
because he beheld the Woman when she was loosed from her illness:
"This deed was His to increase and be glorified,
and so that all creation would perceive it plainly.
This Jesus breaks bonds, looses the fettered,
prisoners He leads out, the crippled He straightens, the twisted He makes straight.
He makes the light shine forth, the darkness He expels, creation He illuminates,
the wasteland He clears, the rough place He makes smooth, the way He marks out. Isa 40:3–4; Lk 3:5
Idols He removes, images He scatters, shrines He destroys,
and all creation learns from Him upright praise.
All the earth, for its part, stands erect to give praise,
and images cease, being destroyed in their powers.
What should I do to Him who, behold, began to loose my bonds,
and to break my strong fetters from humanity?
I bound the Woman and He came and loosed her in order to show me,

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ܗܟ ܡܡܐ ܠܐܢܐ ܒܟܐ ܡ ܫܝܬܐ ܀
ܣܐ ܢܗܘܢ ܐ ܗ ܟ ܓܘܟܘ: 521
ܡܢ ܐܡ ܟܐܢܐ ܡ ܡ ܐ ܢ ܐ ܡܡܟܢ ܗܘܐ ܀
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that thus He is breaking all my handiwork from the regions."

XV. The Multitude Rejoices

Because of these things the Evil One was shaken by the sign that was,
and he barked through the Jew in order to confuse the praise that arose.
And facing the entire assembly he spoke rashly,
that they would not be healed from their pains unless they heard [him].
And he was despised and the assembly knew he was a hypocrite,
and his word was despised and shameful and a disgrace.
By this demonstration that our Lord brought from nature,
He despised him and silenced him, and there was laughter in the sight of many.
Who is the sick one who would accept as he said?
Who would not be healed from his sickness on the day of the Sabbath?
Who has pain and flees from healing,
and keeps the [Sabbath] day when he could receive help?
Open impiety was spoken with a loud voice
by the teacher who should possess truth and faith.
The Messiah restrained the Hypocrite who spoke falsehood,
and he was silenced through the praise that ascended from the multitude.
The shadow contended against the Sun to speak,
and the Light expelled him and his place, wherever it was, was not known.
The power of our Lord was celebrated in the sign that took place,

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and he, because he desired to twist the glory, received shame.
She who had been healed exulted and rejoiced and sang praise,
and he who was enraged had shame and disgrace in the crowd.
The multitude made a clamor in their praise about the marvel,
and they despised the word of the one in whom hateful envy was aroused.
She who was loosed from illness was praising in the assemblies,
and he who was enraged about the deed shut his mouth.

XVI. The Good Works of the Son of God

The good works of the Son of God shamed them,
the sons of the People who did not rejoice in His doings.
They accused Him falsely but He returned good because of His love,
they envied Him; He gave them solace in their afflictions.
He took their pains and bore and healed their illnesses, Isa 53:4
He bound their wounds and increased blessings in their streets.
His great pity, like a flood, covered them,
and by His good things He conquered the evil that had seized them.
He is the Light and when He was dishonored by darkness,
His glorious radiance shone over them and put them to shame.
He is the Day and they are night and when they had reached the end,
like a thick darkness, the morning appeared and the darkness came to an end.
All accusations, all abuses, all blasphemies

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they were casting at Him, but He did not stop from healings.
With beauties He contended against their evils,
and with His remedies He quieted down the clamor of their blasphemies.
With reliefs He conquered the abuses of their tongues,
and with healings He restrained the doubts of their minds.
Theirs were the foolish speeches, shameful insults, and complaints against Him,
and His were miracles and all sorts of remedies that He would do.
His good deeds put to shame their evil desires,
because by justice would they be conquered by Him and not by force.
By His deeds His faith was taught,
that the world might perceive whose were the deeds and of whose Son.
Not by compulsion nor by command did He silence them,
but by truth He was revealed and stood like light.
Whatever speech they made against Him by evil inclination,
He showed them good works and silenced them.
Whether they wanted or not He healed them,
with the beauties He did for them He drew them near.
Because if He was not the Lord He would not have cared,
by these deeds He showed them that He is the Creator.
Because by His deeds they would understand that He is God.

He loosed the Daughter of the People from sickness so that the world might learn
that He is the Lord of every people and loves them.
The Good Shepherd healed the flock and made known to them,
that He is the Lord of Flocks who goes to seek the lost.
He loosed the bond of the Adversary that He might show
that all the captivity bound by him, He will redeem.
With patience He accomplished the work of ministration,
blessed is He who healed and nourished and pardoned all who met Him.

Completed is [the homily] about that Woman who was hunched over for eighteen years,
which was spoken by the blessed Mar Jacob.

هذا كتاب كما هو مذكور وكامل تحصل:
وهذه هذا وقد كما هو مسطر في كتاب
خزعبلات تحصل ذهبا لها مؤلف أثم:
وهذا تتا في وقت تحت الحيتان
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كلهوتا هذي مقدم

HOMILY 170: ON THE AFFLICTED WOMAN WITH THE FLOW OF BLOOD

Translated by Sebastian P. Brock

INFORMATION ON THIS HOMILY
Homily Title: [Homily 170] On the Afflicted Woman (with the Flow of Blood).
Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig, 1910; 2nd ed. Piscataway: Gorgias Press, 2006), vol. 5. pp. 525–51.
Lines: 551.

The episode recounting the healing of the Woman with the persistent haemorrhaging, or flow of blood, comes right in the middle of the narrative relating the reviving of the Daughter of Jairus, the subject of Homily 91, translated below. Again Jacob follows the fullest account, that of Mark (5:25–34)[1] and in the process he expands on two particular features, the Woman's feelings in her difficult situation, and Jesus' question, "Who touched me?" Jacob shows considerable delicacy in portraying the Woman's dilemma: at first she is too embarrassed to tell anyone of her condition, but eventually she confides with her women friends, and then finally she turns to doctors, but all to no effect. Having spent all the money she has on the doctors, she is in despair and she addresses her illness, chiding it for not going away. At this point she hears reports of Jesus' healing miracles, and addressing her illness again, she determines to try to reach him. As she approaches the crowd around

[1] Mt 9:20–2, Lk 8:43–8.

him, she realizes that, being in a state of ritual uncleanness, she will not be able to get any closer to Jesus. Addressing herself, she says: "If my illness has not kept the law of nature and gone away, I for my part will not go along with the Law of Moses which holds me to be unclean. Here is someone who cleanses the unclean, so I will disclose my state to the Lord of Moses in an unobtrusive way and steal up to touch the edge of his garment". As she presses forward, hiding her face lest she be recognized, she prays in secret. Christ hears her prayer and slackens his pace so that she can catch him up; then, when she is close enough, he discretely holds out the end of his garment for her to touch. The moment she does so, the flow of blood disappears and she is healed.

Jacob then focuses on the significance of Jesus' question "Who touched me", seeing that he knew very well.[2] In Mark the question is put to the crowd (Mk 5:30), but Jacob has Jesus address the disciples,[3] with Peter replying (thus specifically, Lk 8:45). Jesus then rebukes him for failing to guard the treasure that has been stolen. Upset at this seemingly unfair treatment of Peter, the Woman openly reveals what she has done, and asks Jesus not to blame Peter.

Jacob closes the homily by comparing the history of the Woman to that of humanity: her flow of blood refusing to be healed despite the efforts of many doctors represents the persistence of sin, refusing to listen to the succession of prophets. Just as only Jesus was able to heal her, so too only he has brought about atonement for the world.

Although Ephrem had devoted quite a lot of space to the Woman with the Flow of Blood in his *Commentary on the Diatessaron* (VII.1–12),[4] the only element Jacob takes from this is the descrip-

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[2] Jacob follows Ephrem, *Commentary on the Diatessaron* VII.27a, in explaining that he said this so that the Woman could confess her healing publicly.

[3] In Mark it is they who reply.

[4] A detailed discussion of these sections is to be found in A. Shemunkasho, *Healing in the Theology of Saint Ephrem* (Piscataway, NJ: Gorgias Press, 2002), 252–70. Ephrem also refers to her in *Hymns on Virginity* 26 and 34, and in *Hymns on Nisibis* 27 (Shemunkasho, *Healing*, 270–74).

tion of the "Power" which went out from Jesus as his "treasure" (l. 398). It is noticeable that for Ephrem the episode primarily concerns healing, and only very incidentally (VII.7) is the idea of uncleanness mentioned; by contrast Jacob specifically refers to the Mosaic Law and its provisions (Lev 15). Interestingly, this difference in understanding is also to be found in modern scholarship on this Gospel episode.[5]

OUTLINE

The *memra* falls into ten fairly well defined sections:

I. Introduction: invocation, and the different roles Christ takes on, all motivated by love.
    a. 1–16 Jacob's prayer to Christ the Physician to heal him so that he may speak.
    b. 17–53 Who is capable of describing the Son's actions as they really are; indeed, where is he to be found, above or below? (25–32) He comes to us in various guises, physician, priest, offering etc., all being expressions of his love.
    c. 54–70 Examples of his compassion, as shown in the form of miracles.

II. The Woman with the hemorrhage is introduced.
    a. 71–76 The Woman with the hemorrhage is introduced.
    b. 77–82 She has invited Jacob to tell her story, and she serves as a type for his own teaching.

III. The long duration of her illness, and the exhausting of her financial resources.

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[5] See, for example, M.R. D'Angelo, "Power, knowledge and the bodies of women," in *The Woman with the Blood Flow (Mark 5:24–34). Narrative, Iconic, and Anthropological Spaces*, ed. B. Baert (Leuven: Peeters, 2014), 81–106. Despite the mention of 'Narrative' in the title, most of the contributions concern the depiction of the Woman in early Christian art (up to the early Middle Ages, both in the East and the West).

a. 83–120 The long duration of her sickness: at first she does not disclose it to anyone, but when it refuses to go away she speaks of it to a few of her women friends, and then, eventually, to doctors, one after another, and in this way she uses up all her financial resources in fees and gifts.

IV. Her dilemma. She complains to her illness.

a. 121–142 Her dilemma: what was she to do? She had spent twelve years approaching one doctor after another, all to no effect.
b. 143–176 She addresses her illness and complains: "I have had enough of you…," and then she turns to address the various parts of her body. She has had the embarrassment of having to disclose her entire body to doctors, but to no benefit.

V. She hears of Jesus and determines to go to him, but realizes that, being ritually unclean, she will be turned away. She decides to try to approach him unobtrusively and just touch the edge of his garment.

a. 177–182 Reports of Jesus, "the Merciful Healer", then reach her, and she regains hope.
b. 183–192 She addresses her illness in anger, threatening to bring it to Jesus.
c. 193–204 Divine Mercy assists the woman as she hastens to Jesus. On reaching him, she is further encouraged by hearing that he was on his way to revive a girl.
d. 205–220 On seeing how people were showing Jesus their illnesses, she realizes that, being in a state of ritual uncleanness, she would not be able to join the crowd. So what is she to do?
e. 221–254 She addresses herself: "My illness has not kept the law of nature and gone away, and I do not agree with the Law which holds me to be unclean. Here is someone who cleanses the unclean: I will show my illness to the Lord of Moses in an unobtrusive way. I will not disclose my state to the man's disciples, Simon, John and Thomas, lest

they throw me out: I will steal up unnoticed and just touch the edge of his garment."

VI. She secretly prays to Christ as she presses forward, hiding her face; he secretly extends his garment towards her. She touches it and is healed.

a. 255–263 The narrative continues: she presses forward, hiding her face lest she be recognized.
b. 264–282 She prays to Christ in her mind.
c. 283–300 Christ hears this; he slows his pace and then stops, to allow her to reach him. He secretly extends the edge of his garment in her direction. As she puts out her hand to touch it, the fountain of blood dries up and the Power of Christ visits her and she is healed.

VII. A reflection on how God allows humans to steal from him.

a. 301–316 Jacob reflects on how the Mighty One had allowed himself to be robbed. The contrast with other doctors.
b. 317–332 As the Father just showed his back to Moses, so the Son provided the Woman with just the edge of his garment.
c. 333–348 Whereas the Cherubim tremble before the Son, the Woman takes hold of his garment and is not harmed, but instead is healed.

VIII. Jesus' question "Who touched me," and why he asked when he was well aware.

a. 349–377 Christ asks the disciples "Who touched me?," although he knew all the time, but he waits to ask till after the Woman has been cleansed, so as not to disclose her earlier. Had he done it earlier, people might have thrust her away, and at the same time reviled Christ for allowing an unclean woman to touch him.
b. 378–386 Simon responds, but Christ repeats his question.

c. 387–397 Jacob comments on closeness to God, and the reason why Christ helped her to steal what she wanted.
d. 398–428 The question to the disciples is repeated: they had failed to guard the treasure! The analogy of the water stolen from the Philistines for David (2 Sam 23:15–7).
e. 429–442 The question, Simon's answer, and Jesus' reply.

IX. The Woman, seeing Simon (Peter) rebuked, decides to confess in front of everyone.

a. 443–454 The Woman, listening to this, asks herself if she has been too bold with the result that Simon had unjustly been reproved; accordingly she decides to speak out and admit what she has done.
b. 455–480 She confesses before everyone and asks Christ not to blame Simon.
c. 481–484 Christ's words to her.

X. In the Woman the whole of humanity is depicted, infected with the poisoned blood of sin, a condition that Christ has come to heal.

a. 485–511 Jacob comments: all who have faith are close to God.
b. 512–551 In the Woman the whole of creation is depicted: sin in the human race is like a fountain of infected blood. Just as Christ healed her, he has effected atonement for the world.

c. The uneven number of lines (551) in the *memra* suggests a line has been lost somewhere; Bedjan's punctuation identifies this as between lines 498 and 499, which would seem plausible, since the statement "Your faith has saved you" in 499 is otherwise rather abrupt, and a lost line to introduce it would ease the sense.

HOMILY 170: ON THE AFFLICTED WOMAN (WITH THE FLOW OF BLOOD)

I. Introduction

O Physician who came to heal the afflicted for free,
in Your compassion heal me so that I may sing Your praise as I worship;
O Medicine of Life which the dead took and were thereby revived,
revive me so that I may pour forth songs at the wonder of You, in a discerning way;
O Treasury of the Father which has scattered its riches over the needy,
grant to one deficient a talent of praise, along with its benefit. Mt 25:14–5
Your discourse is too great for those who speak and for those who keep silent,
and Your words are exalted above both minds and tongues;
the intellect is too small for You, the voice insufficient, words too insignificant;
the mind is too small for You, the mouth too weak: who is capable of You?
For love, You are easily accessible, and it is with it that I desire to speak of You –
not that I would encompass You, but so that I may have life through conversing with You.
Let my words be rushing in love to meet with Your praise,
receiving from You and uttering to You what belongs to You.
For who is capable of speaking of Your revelation
and who is able to encompass the wonder of Your might?
Who can measure the height, or spy out the depth, Job 38
imprison the sun, enquire into the firmament, take hold of light,

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number the stars, count the grains of sand, overstep the sea,
or tell of the Son's actions as they really are?
To what point should the feeble mouth tell of Him, and where should it stop?
For even if all the ages told of Him, He would not have been described.
Whither should my words rush in the account of Him, when He is spoken of?
To His majesty, or to the wonder of His becoming small?
Where should I look for Him? Among the legions of flame,
or among the bands of Jews in the streets of Sion?
Hidden in the mighty womb of the Father without any beginning,
or in the house of Joseph, (His) borrowed father, involving no investigation?
In the heaven of heavens, in the city of immense light,
or in the village of Nazareth that is small and insignificant?
Above the eloquent wheels[6] where He is held in honour,
or with the crowds of those on earth where He is insulted?
He is both above and below, with all and in all, for the sake of all:
in the height, hidden, in the depth revealed, not to be investigated.
He became for us a physician, and removed the illnesses of our sick state;
He became for us a sacrifice and with His own blood he made clean our iniquity.
He became for us a priest, and reconciled His Father with our wickedness;
He became an offering, offering up Himself, in order to make us holy.

[6] Based on Ez 1:20–1; cf. Homily 125, on Ezekiel's Chariot where the same phrase occurs: Bedjan, IV, pp. 544, 561, 564 (tr. A. Golitzin, MHMJS 14, 2016).

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He became a libation, and was sprinkled over our unclean state.
In His love He became food and drink for us – also a fountain,
the way to salvation, and the great gate of the Kingdom.
He became the good wine that makes our heart glad in place of grief, Ps 104:15
and holy oil which has anointed our head and gives joy to our heart.
The place of all these has He filled out of His love for us,
He being the Son of the (truly) Rich who scatters His riches over the poor.
In the land of Judaea He poured forth streams of His goodness,
freely giving fresh water for all who met Him to drink.
He became like a cloud filled with mercy over the ungrateful,
dispensing blessings among the crowds in abundance.
His benefits surged like the flood of the mighty ocean
on the thirsty and battered earth, which drank them in to the full.
Healings sprang forth, illnesses fled all around him.
On all sides He was full of compassion for whoever approached Him:
He entered the marriage feast and changed water into excellent wine; Jn 2:1–11
He left for the wilderness and multiplied bread for a large number of people. Mt 14:12–21, 15:32–9 and par.
He took hold of a sick woman and she stood up at once and ministered to Him Mt 8:14–5 and par.
He opened the eyes of the man born blind and he saw light; Jn 9:1–7
to the stone deaf He gave hearing in an unwonted fashion – using spit; Mk 7:33

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the leper He cleansed of his disfigurement by His mere word. Mt 8:1–4
The woman bent double He released from her sickness and she could stretch herself out. Lk 13:10–17
The withered right hand He restored by His word. Mt 12:9–14 and par.
From one, a possessed man, He drove out a legion of demons, Mt 8:28–34
and for another, a woman who cried out, He delivered her daughter from Satan. Mt 15:21–8 and par.
To a paralyzed man on his bed He gave support, and by His utterance the man stood up and received strength. Mt 9:1–8 and par.
A possessed man who was both dumb and blind He entirely healed; Mt 12:22
at the drops of (her) tears He forgave one woman all her sins, Lk 7:37–48
in the case of another person, a tax collector, He told him to be just, and He mingled him with His disciples. Lk 19:1–10
A dead man half way to the tomb He revived, Lk 7:12–5
while Lazarus He called forth from the tomb, and he came out. Jn 11:43–4

II. The Woman with the Hemorrhage

The Woman with the flow of blood furtively stole from His garment
a hidden power for a hidden disease that was causing her suffering.
Just as everyone requested Him, He healed them, for it was easy for Him.
To everyone He will grant all kinds of requests, for He is the Son of Him who is truly rich.
So too, to this Woman who wanted to steal power from Him
did He give to her likewise, just as she had wanted by stealing, and she revived.
Now this Woman, full of faith
has summoned me today to relate her story, as I wonder.
She became a teacher to herself

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and she knew how to bind up her great sore so that it was healed.
In her Jesus depicted a type for His own teaching:
how the unclean, if they call upon Him, will be cleansed by Him.

III. The Long Duration of her Illness

Sickness had attacked this sage Woman
and a hidden sore caused her great affliction, and what should she do?
For a great length of time she was chastened by it, (left) all on her own;
she was afflicted with the grievous illness all by herself:
the ulcer inflicted pain on her, and she was ashamed to show it to the doctors;
hard pressed in suffering, she stood trembling lest she be exposed.
She bore her illness with patience, in case it might exhaust itself,
but it did not change, returning her to good health, letting her escape from it:
the days lengthened, and her spirit was grieved at her wretched state;
she got no relief from the affliction that tormented her.
Days had their fill and she began reckoning how many months,
and then again the illness crept on to years for the illness that refused to come to an end.
And when the illness became too strong for her, she became crushed;
she began disclosing to a few people the secret so that a way out might be found for her:
she began by telling her women companions of her affliction,
and she was cared for by her friends with whom she shared her secret,
but after the illness had defeated the sage Woman

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ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܬܫܬܘܩ ܘܬܫܟܚ ܐܢܬ ܗܝ ܀
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she began to disclose her illness to doctors in (her) suffering: Mk 5:26
she gave herself up to shame and (a sense of) loss,[7]
so that even at the expense of feeling shame, she might find healing.
She felt no regrets at squandering her possessions on healers, Mk 5:26
for a healthy body was much dearer (to her) than possessions.
She visited and trod the threshold of everyone with a reputation as a doctor,
(offering) a good fee in the hopes that she might gain some respite from him;
but when one, despite employing all his knowledge, failed to benefit her,
she gave herself over to another – along with her resources:
one by one she tried out the doctors in this way
with their skills and different medicaments.
There did not fall on her ears any report of a doctor who came without living expenses,[8]
without her going to see him where he lived, with offerings and fine gifts.
When she had informed him of her illness and had given the fee,
he promised definite recovery, (but) it ended up as with his fellow (doctors).
Her resources ran out, but the depressed Woman's sickness remained;
her wealth was used up, but the affliction continued and there was nothing (she could do):
the doctors had received from her all that she had;
only her affliction continued on for the wretched Woman.
She had gone to see them with all sorts of gifts and presents,

[7] For the shame she feels before the doctors, compare Ephrem, *Hymns on Nisibis* 27.2–3, where the doctors "uncovered her."

[8] This seems to be the sense; literally, "was without (being) with provisions."

100 ܗܢܐ ܟܬܒܐ ܠܐܚܬܐ ܕܡܥܐ ܩܕܫܐ׃
ܡܢܟ ܢܚܡܐ ܐܟܦܘܗܝܐ ܐܟܬܘܗܝܢܐ׃
ܘܐܝ ܩ ܐܡܐ ܐܝ ܩ ܫܥܢܐ ܠܐܐܚܐ ܕܐܡܐ׃
ܘܢܐ ܡܫܝܐ ܠܐ ܚܙܝܬܐ ܐܠܐ ܗܢܟ ܐܢ׃
ܘܟܗܥܐ ܣܟܝܐ ܟܝ ܣܟܡ ܡܟ ܡܫܝܢ׃
105 ܩܠ ܙܐܗܐܡܐ ܐܡܐ ܗܢܢܐ ܘܟܐ ܐܘܡ׃
ܩܒܙܐ ܠܚܐ ܙܡ ܐܙܐ ܐܢ ܨܠܐ ܡܢܐ׃
ܐܡܐ ܙܐܐܩܐ ܐܡ ܒܟܐ ܐܠܐ ܐܡܐ ܐܢ׃
ܐܕ ܠܐܒܙܐ ܢܡܟ ܢܚܡܐ ܟܡ ܡܫܝܐ׃
ܟܒ ܒ ܐܩ ܢܡܟ ܐܢ ܠܐܚܬܐ׃
110 ܘܐܐܐܡܫܢܐ ܐܟܦܡܟܐ ܘܡܫܢܐ׃
ܠ ܨܠ ܚܐ ܙܐܡܐ ܩܐܙܢܐ ܘܐ ܩܙܙܐ׃
ܐܟܦܙܐܩܐ ܐܙܚܐ ܒܐ ܩܐ ܒܐܐ׃
ܐܡܐ ܙܐܟܡܐ ܘܚܐ ܩܐܕ ܘܢܟ ܐܐ׃
ܩܡ ܐܡܐ ܘ ܨ ܫܡܟܐ ܡ ܐ ܣܟܙܘ׃
115 ܩܡ ܡܫܝܐ ܐܡ ܩܐ ܩܐܕ ܙܡܡܟܐ׃
ܐܐܡ ܟܐܙܐ ܐܡܡܫܐ ܡ ܘܐ ܐܐ ܡܙܡ ܐ׃
ܩ ܙܐ ܘܐ ܟܐ ܡܡܟܘ ܡܫܐ ܐܡܐ׃
ܙܐ ܡܫܐ ܐ ܐ ܡ ܟܡܟܙܐ׃ 531
ܚܐ ܣܟܐ ܐ ܐ ܟܐ ܐ ܐ ܐ ܐ׃

they took the money, but left the ulcer without any healing.

IV. The Woman's Dilemma

She had dispersed her possessions, but her illness remained: what was she to do?
Sick, and in need, full of suffering and destitution,
she felt loathing in herself, (not wanting) to expose herself to so many people;
her spirit was grieved as a result of the losses from all the healers.
The affliction had nested in her limbs over a long period
like a serpent in some crevice, defying the snake-charmers.
All the various means of all the healers were exposed,
and the skill of all the clever (doctors) proved a mockery:
recovery resisted the medicines and prescriptions;
(the sickness) was not subdued by the medicines and the healers.
Misfortune weighed down on the wretched Woman, encompassed by illness.
The flow of her blood (just) increased, shattering her, a woman of sufferings.
For twelve years she lived with the blood in a state of uncleanness, Mt 9:20,
being treated with all sorts of means, but she got no respite. Mk 5:25,
For twelve years she gave a fee to the doctors, Lk 8:43
both to the genuine ones, and to the fraudulent, but she got no relief.
For twelve years her flux was active in her limbs;
she hung on to hope, but there was no healing of any kind.
For twelve years they promised her recovery,

120 ܡܠܟܐ ܕܒܝܬ ܐܒܗܝ ܘܐܡܗ ܘܐܚܝܗ ܘܠܐ ܫܡܥܘܗ܂
ܘܐܒܐ ܫܡܥ ܠܗ ܡܠܬܐ ܕܐܬܝ ܠܗ ܠܡܚܕ:
ܗܢܘܐ ܐܡܪ ܠܗ ܡܠܟܐ ܕܒܝܬ ܐܒܗܝ ܘܐܡܗ܂
ܬܒܥ ܫܡܥ ܒܩܠ ܐܒܘܗܝ ܘܒܪ ܡܠܟܬܐ:
ܐܡܪ ܐܢܐ ܫܠܚ ܠܟ ܫܘܪܝܐ ܘܠܐ ܬܫܬܟܚ܂
125 ܕܟܕ ܐܬܐ ܠܘܬ ܐܒܘܗܝ ܡܠܟܐ ܐܘܡܬܗ:
ܐܡܪ ܠܗ ܒܪܗ ܕܐܒܘܗܝ ܒܪ ܐܢܫܐ܂
ܐܠܐ ܕܐܙܠ ܐܢܐ ܐܫܠܚ ܠܟ ܫܘܪܝܐ ܘܠܐ ܬܫܬܟܚ:
ܐܝܟ ܐܡܪ ܐܢ ܐܒܕܬ ܘܠܐ ܬܫܬܟܚ܂
ܐܙܠ ܫܐܠ ܒܐܘܪܫܠܡ ܒܟܠ ܕܪ ܘܕܪ:
ܘܐܠܘ ܫܡܥܘܗ ܒܟ ܒܝܬ ܐܒ ܘܒܟ ܐܡ:
130 ܘܠܐ ܐܡܪܬ ܠܐ ܒܫܩܪܐ ܘܠܐ ܬܫܬܟܚ܂
ܒܝܬ ܫܡܥ ܐܢܐ ܒܐܡܪ ܫܩܝܪ ܕܐܡܪ:
ܘܒܝܐ ܒܝܘܗ ܐܝܟ ܫܡܗ ܒܝܬ ܡܠܟܐ ܐܒܝ ܐܡܗ܂
ܐܢܐ ܐܫܬܐܠ ܡܢܟ ܒܝܐ ܐܠ ܬܟܙܒ ܠܝ:
ܒ ܒܪܟܐ ܒܝܬ ܐܒ ܘܐܡ ܘܐܚ ܘܐܚܬ ܘܠܐ ܒܪ ܐܚ ܘܐܚܬ܂
135 ܐܢܐ ܐܫܬܐܠ ܡܢܟ ܡܕܒ ܐܝܟ ܠܐ ܐܫܬܩܠ:
ܐܠܐ ܐܡܪ ܠܝ ܐܠ ܬܝܪܐ ܘܠܐ ܐܫܬܥܒܕ܂
ܐܢܐ ܐܫܬܐܠ ܡܢܟ ܐܝ ܡܕܡ ܕܐܝܬ ܠܗ ܒܥܠܡ ܘܠܐ ܐܡܘܬ:
ܐܠܐ ܐܡܪ ܠܝ ܐܠ ܬܝܪܐ ܘܐܠ ܬܫܬܟܚ܂
ܐܢܐ ܐܫܬܐܠ ܡܢܟ ܐܒܐ ܕܐܝܬ ܠܗ ܒܥܠܡ ܘܠܐ ܐܡܘܬ:

– those doctors who caused her (to feel) shame but failed to heal her.
For twelve years she gave herself over to all kinds of healers,
and when they provided her with no help, she despaired of any recovery.
Then she began to address her illness in her suffering:
"I have had enough of you increasing my miseries and wretchedness.
Enough of you, huge ulcer that makes my rest bitter,
that has lacerated and torn me to bits, demolished and made me wretched, only multiplying my ills;
Enough of you, accursed wayfarer who has taken up residence with me,
who had destroyed all that I possess, and failed to depart.
Enough of you, companion who has subjugated me
under a yoke of illnesses, and who does not let me go, though I hate it.
I have had enough of you, O evil worker who has uprooted and scattered me;
taking a wage from me, you have destroyed me from my foundations.
Enough of you, O serpent who has made me a hateful nest,
slinking in and escaping from snake charmers and clever men.
Enough of you, O my bitter disease that never changes;
alas, if death is very far off, seeing that you are close at hand;
alas, my limbs, I feel disgust just by looking at you:
had I been able to escape from you, I would be close (to doing this).
Alas for you, my bodily frame, what an evil neighbor is with you:

532

140 ܐܘܩܝܐ ܒܥܩܪܐ ܕܐ ܐܠܐ ܡܫܟܚ ܠܗ ❊
ܐܢܐ ܐܡܪܬ ܠܟ ܒܬ ܐܢܫ ܠܐ ܬܫܬܟܚ ܠܝ:
ܐܦ ܠܐ ܒܪܝܐ ܩܛܠܬ ܡܢ ܐܝܢ ܐܬ ܡܫܟܚܬ ❊
ܐܡܪ ܐܢܫ ܠܐ ܬܫܬܟܚ ܠܝ ܐܠܐ ܒܥܠ ❊
ܒܟܝ ܠܟ ܒܬ ܐܢܫ ❊
145 ܒܟܝ ܠܟ ܒܬ ܐܢܫ ܐܢܐ ܒܥܝ ܒܥܝ ❊
ܐܡܪ ܠܗ ܐܒܘܗ ܡܫܟܚ ❊ ❊
ܒܟܝ ܠܟ ܒܬ ܐܢܫ ❊ ❊
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ܒܟܝ ܠܟ ܒܬ ܐܢܫ ❊ ❊
150 ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊
ܒܟܝ ❊ ❊ ❊ ❊ ❊ ❊
ܐܦ ❊ ❊ ❊ ❊ ❊ ❊ ❊
ܒܟܝ ❊ ❊ ❊ ❊ ❊ ❊
ܐ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊
155 ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊
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ܐ ❊ ❊ ❊ ❊ ❊ ❊ ❊
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ܐ ❊ ❊ ❊ ❊ ❊ ❊ ❊

he tramples on you (like) a grape-treader and crushes you.
Alas for you, body that disease has wasted away: what can I do with you,
seeing that all that I have, I have given away for your sake, but (still) I have not rescued you.
Alas for you, my bed, soiled with blood and uncleanness:
the flux of the illness does not allow you to be cleansed.
Alas for you, couch (full) of pains each day, how many cries of weeping
have there been on you? How many tears of suffering have you soaked up?
O my mouth, select which lamentations and groans (to use);
as for you, my hands, how much have you counted out in doctors' fees!
And you, my eyes, how many tears of grief have poured (from you)!
How my whole person has been laid bare before doctors!
What am I to do? I have no possessions, I have no healing,
no one to encourage or comfort me, and no one to help.
There is no money to pay – and indeed there is no doctor who could devise anything for me.
Life is a desolation, the illness that torments me just increases:
destitution, an evil ulcer, and an ill-fated life,
a sick body, a soul hedged in by wretchedness."

V. She Hears of Jesus

While the Woman with the flow of blood was being tormented with these sufferings
a report about Jesus reached her, like a messenger of peace:
reports full of hope and recovery came to her;

160 ⁘ ⠓⠀⠀⠀

trepidation stirred in her, whether to hasten to the Merciful Healer.
She was aroused like some departed person from the grave,
for the fragrance of life had struck her, (coming) from the Doctor who gives life to dead.
She began to address her ulcerous condition in anger,
threatening it with recovery in no uncertain terms:
"How long will you successfully defy healers?
Now I am going to bring you to Jesus, the great Doctor:
even if you have laid low earthly (doctors) who have devised (remedies),
how is it possible that you will overcome the Heavenly one in your impudence?
You showed up those who took a handsome fee:
let us see now what you will do with the Physician who is for free.
You put to shame the human beings who multiplied their remedies on you,
it is to God who has become a human being that I am now bringing you."
At the news of the Son Compassion took hold of the Woman who had been brought so low,
she took along her affliction and hastened after Christ the Light;
Mercy flowed abundantly for the Woman with the sickness, and it gave her its hand
so that she might go and receive the great cure that would effect her recovery.
The wretched Woman came to the Physician who abounds in assistance;
she saw the crowds surrounding Him on all sides,
having encountered our Lord as He was going to revive the young girl.

180 ܗܘܿ ܠ ܕܗ ܐܗܢ ܒܙ ܟܪܝܛ ܒܫܡ ܐ̈ܝܩܪ ܀
ܐ̈ܠܗܝܢ ܗܘ ܐ̈ܡ ܟܬܒ ܕܟ ܐ̈ܡܪ ܀
ܘܫ̈ܡ ܡܫܬ ܡܣܗ ܕܟ ܐ̈ܚܢ ܒܫ ܫ̈ܬܐ ܗ̈ ܀
534 ܐ̈ܡ̈ܢܒ ܐ̈ܚܢ ܟ̈ܡ̈ܠ ܫ̈ܡ̈ܣ ܟ̈ܣ̈ܬ̈ܐ ܀
ܒ ܪ̈ܚ ܟ ܐ ܫ̈ܡ̈ܟ ܘ ܠ ܫ̈ܠ̈ܪ ܀
185 ܒ̈ܚ ܠ̈ ܡ̈ܠ ܐ̈ܐ ܐ̈ܢ̈ ܠ ܟ̈ܪ̈ ܀
ܘ ܙܒ ܫ̈ ܐ̈ܚ ܙ̈ ܡ̈ܢ ܐ̈ ܀
ܐ ܠ̈ ̈ ̈

When she heard of this, she was further encouraged about being healed,
for Jairus had brought Him to raise his Daughter from her collapse,[9] Mk 5:22,
and the Woman with the illness found support at this good news: Lk 8:41
she saw that (Jesus) was going to rescue the girl from the teeth
of greedy Death, and she received encouragement that He would have pity on her.
She saw people ill complaining to Him about their illnesses,
people smitten who showed Him about their sicknesses,
she saw how all who were afflicted took off and approached Him
and received from Him compassion and mercy in their afflictions.
She saw the needy who had their needs met,
and she too pressed forward to accumulate wealth, along with many others;
but then she realized her illness was something different
and its appearance was not like that of other ones,
and that the Law does not give permission to uncleanness
to enter, without cleansing, a crowd that is ritually clean,
and that the prophet Moses does not allow a menstruous woman Lev 15:25–7, 33
to go about in the camp when she is in her period.
When the wretched Woman realized that it was not possible
to go in among the great crowd and tell of her illness,
– for Moses had excluded her from the people, so what should she do?

[9] See Homily 91, translated below.

ܐܦ ܠܐ ܫܡܥܬ ܐܘܕ ܐܝܟܝܬ ܠܐ ܫܡܥܢܐ ܀ 200
ܘܥܢ ܟܗ ܢܥܘܡ ܘܒܥܡ ܙܢܐ ܒ ܒܥܦܝܠܐ:
ܐܝܠܐ ܘܩܛܐ ܚܝܬ ܠܐ ܫܡܥܘܗ ܐܢܐ ܀
ܫܡܐ ܘܐܡܪ ܕܢܐ ܠܟܢܐ ܒ ܙܡ ܫܬܐ:
ܘܩܘܐ ܕܢܐ ܝܟ ܐܢ ܀
ܫܡܐ ܩܛܠܬܐ ܒ ܩܛܝ ܟܗ ܠܐ ܩܛܬܢ: 535 205
ܟܩܘܫܝܢ ܘܫܬܘܗ ܟܗ ܢܫܬܘܢ ܀
ܫܡܐ ܒ ܢܙܩ ܦܠ ܘܐܟܪ ܫܝܚ ܒ:
ܐܟܝ ܫܬ ܣܢܐ ܐܚܪܬܢ ܀
ܫܡܐ ܟܫܬܩ ܒ ܫܝܩܝ ܫܢܢ:
ܘܐ ܟܗ ܐܡ ܐܢ ܀ 210
ܐ ܒ ܘܐܫܩ ܙܐܘ ܟܡ ܫܝܬ:
ܐ ܘܐܟܒ ܘܩܐ ܘܟ ܐܡ ܒ:
ܐ ܐ ܐ ܩܛ ܩܐ ܐܬ ܟܬ ܐܩܒ ܀
ܐ ܢܫܐ ܐ ܐ ܟ ܐ ܐ:
ܘܟ ܒ ܐ ܘ ܐ ܐ ܀
ܐ ܫܒ ܟ ܐ ܒ ܐ ܟ ܐ ܐ ܀ 215
ܟ ܫܒ ܟ ܐ ܐ ܐ ܒ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:

For he did not allow (her) to enter and gasp out in the presence of the Healer.
She says to herself, "The illness has not kept the law for me,
by proceeding in an orderly way according to the law that belongs to nature;
I do not agree with the Law which holds me to be unclean,
for here is the one who cleanses the unclean: he is passing by for me to take shelter in him.
This illness (of mine) has gone beyond the bounds (faced) by all other women,
so accordingly I am going to go beyond the bounds (set) for all women in a state of uncleanness.
Let the woman whose (flow of) blood is kept within the norm keep the norm,
but not in the case of a wretched woman whose flow knows no law:
even though unclean, I shall enter the crowd that is ritually clean;
I am not afraid of the Law that threatens me.
I shall show my illness to the Lord of Moses in an unobtrusive way,
and He will heal me – and then let Moses become aware and see me!
I am not going to disclose my situation to the three gate-keepers,
for if I do so, they will not allow me to approach Him.
I will not say to Simon "the Rock", 'Open, and let me enter', Jn 1:43
for he will find it abhorrent when he sees my unclean condition.
I will not approach John, for if he becomes aware of me,
that I am unclean, he will not accept me or speak with me.
I will not beg Thomas to let me enter, for if he realizes

220 ولا مُحَ كُه أَهَّ لِحَا مِمْ حُرُّوحُا۞
أُهزُا حنَّعمُه لُا نُهَّوهُا بِلَّ كَ صَاحُا:
وَاسِ نُهَّوهُا وَّاسِ كَحمُنُا حلَّحهُا تَنوُا۞
لُا مهَّمهُا إِنُا كَلا نُهَّوهُا وَّحلَّهَّا كَ:
وهُا مِرَّحمُنُا وِلَّهَّاأَا حُكَ أَالَّقَا حه۞
225 أُه هُه صَاحُا كَحَّه اسَّوهُا وِحَّحِمِ تَقَّا:
ەحُزُا إِنُا كَ أَوَّا اسَّوهُا وِحَّلا لَّهَّاأَا۞
أَلَّهَّو لَّحهُا أَبُا وَبِلَّهَّ لَّحهُا وَوهُه: 536
كَه وُهَّمِلُا وَاوَّسِ وَّوِمُه وِلُا نُهَّوهُا۞
خُالُا إِنُا كَ حهَّعُا وَّحُا حَبِ لَّحِاأَا إِنُا:
230 ەلُا وُسلُا إِنُا هَّ نُهَّوهُا وِهَّكَسَّمِ كَ۞
كهَّزه وِهَّوهَّا مِسَّمُا إِنُا صَاحِ وَّحَمُلَّمِ:
ەهُه هَّاهَّا كَ ەهَّ هَّنَّحِ حَ هَّوهَّا تَسَّمِسِ۞
لُا كُحمُا إِنُا حنُهَّتَّ أَتَكَا اكَلُا هَّوحزُسِ:
وَّا كُحمُا إِنُا لُا مُوحَمِ كَ وَّاهَّزَّ كَه۞
235 لُا أُهزُا إِنُا حهَّعنَّمِ صَاهُا هـلَّس كَ أَهَّلا:
وكُزَّ كَه حَ هَّهُلا لَّحِأَەاس أَ مُزَا كَ۞
لُا مُزكُا إِنُا زَبِ ثَمِنُ وَّا هَّنَّحِ حَ:
وِلُا وَّحُا إِنُا لُا مهَّحَّلا كَ وَّهَّحَّلا كَهِ۞
لُا مهَّمهُا إِنُا حلَّأَەاهُا وِنَكَسِ وَّا مُبِ كَ:

that I am begging him when I am unclean he will throw me out.
Let the key-bearers be (left) as they are, in silence,
for there is another doorway to the Son, and I know of it:
if I just touch the edge of His garment, I will be healed,
for on all sides He has unattainable riches.
I will act surreptitiously, without His guardians being aware,
for if they become aware of me they will not allow me to reach Him.
From His outer garment I will take some hidden power for myself,
and I will devise a way[10] so that they are not aware of me and rebuke me.
I will creep up among the crowds so that they will not see me,
(then) I will steal away and leave, for they will threaten me if they see me.
Without their knowing whether I am ritually clean or unclean,
I will approach Him, for if they become aware of me, they will not allow me.
The whole of Him consists of gateways in, and from wherever I seek Him, I will enter in to Him,
for He is entirely open to everyone who comes to Him with love."
This is what the sage Woman gently said (in herself)
as she pressed in among the crowd in order to see the Son.

VI. She Presses Forward

The sick and tormented Woman was thrust forward in the great throng,
they knocked her down and trampled on her, but she was not held back.
She hides her face so that no one recognizes her, who she is, and what she is up to,

[10] Reading *mtprs'* for *mtprsy'*, "(I) will be uncovered", which gives a sense opposite to what is required.

240 ⁘ ܘܒ ܠܗܠܐ ܐܢܐ ܗܦܣܗ ܐܢܐ ܟܗ ܚܕ ܚܙ ܟܕ
ܠܟܬܬ ܗܟܬܙܐ ܚܦܚܡ ܬܗܘܡ ܐܡ ܙܐܡܗܘ:
ܙܐܡ ܒܗ ܟܚܙܐ ܐܙܟܐ ܐܣܙܐ ܗܒܟܐ ܐܢܐ ܟܗ ⁘
ܚܨܦܐ ܘܣܡܗ ܝ ܗܙܐ ܐܢܐ ܦܡܣܚܗ ܐܢܐ:
ܘܒ ܦ ܠܐ ܟܬܒܗ ܐܡ ܟܗ ܚܕܐܙܐ ܘܠܐ ܦܡܙܙܘ ⁘
245 ܝ ܟܦܦ ܦܟܟ ܒ ܢܟܗܬܗ ܠܐ ܙܟܦܦ ܟ:
ܙܐܗܗ ܘܙܟܦܦ ܠܐ ܒܙܘܒ ܟ ܐܚܠܐ ܝܙܐܗܗ ⁘
ܦ ܒܙܢܟܗ ܗܠܐ ܐܢܐ ܟ ܣܠܐ ܕܗܡ:
ܗܦܡܒܙܗ ܐܢܐ ܗܠܐ ܙܟܦ ܟ ܙܟܟܬܗ ܟ ⁘
537 ܐܣܟ ܝܟܗ ܟܡܡ ܕܩܐ ܗܠܐ ܬܣܗܢ:
250 ⁘ ܟܦܦ ܙܐܒܗ ܙܡܙܒܦ ܟ ܝ ܣܡ ܟ
ܒ ܠܐ ܢܟܦ ܝ ܙܗܐ ܐܢܐ ܙܐ ܠܗܠܐ ܐܢܐ:
ܗܙܐ ܐܢܐ ܟܗ ܙܐ ܙܟܦ ܟ ܠܐ ܗܒܦ ⁘
ܕܟܗ ܐܙܟܐ ܒ ܗܦ ܒ ܙܐܚܟܗ ܚܠܐ ܐܢܐ ܟܗ:
ܘܕܟܗ ܚܠܣ ܗ ܟܦܠ ܦ ܙܐܐ ܚܨܗܐ ܝܙܗ ⁘
255 ܗܟܦ ܐܡܙܐ ܠܗܡܢܡܐ ܙܕܡܐ:
ܒ ܢܚܐ ܗܗܐ ܟܡܡ ܕܩܐ ܗܐ ܐܣܙܐ ܟܚܙܐ ⁘
ܙܙܐ ܚܣܡܐ ܐܡܢܙܟܐ ܚܟܚܐ ܙܐ:
ܐܙܒܦ ܟ ܐܡܨܡܦ ܟ ܐ ܠܐ ܦܡܟܟ ⁘
ܡܨܡ ܐܩܕ ܠܐ ܐܢ ܕܒ ܗ ܦ ܐ ܚܦ:

for if they knew, they would have stoned her for transgressing the Law.
The sage Woman hastens to achieve (her goal) but she is afraid to let it be known,
she presses forward to get close and presses on to get hold of the edge of the Son's garment.
Something like the following is what was said by the sick woman,
calling out in her mind to the Son with emotion,
"I beg of You, Lord, stop just a little, for I am weak;
give me the strength to reach You, for I am sick.
Where does Your journey take You, if not to the afflicted?
I am afflicted: give me healing, and then proceed on.
Your task is to cure people's illnesses every day;
no illness greater than mine has ever encountered You.
They have summoned You to visit the young girl, and in Your compassion You are going;
a woman has chanced upon You: heal her, (for You are) the Savior.
I beg of You, Lord, let an illness that is prior be healed
and cure first in Your compassion an affliction that is older.
They have taken You to visit a *daughter twelve years old*, Mk 5:42, Lk 8:42
I beg You, Lord, here is my affliction, twelve years old: heal it as well!
You have come forth with the Twelve to illumine the entire world,
drive away from me the illness that is like the dark, and then You can go on.
A body that is worn out in its unclean state begs You,

260 ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܬܫܬܘܩ ܒܗ ܘܠܐ ܬܬܟܠܡ ܥܡ ܓܒܪܐ ܐܚܪܢܐ ܐܦܝܠܘ ܒܫܠܡܐ ܕܐܢ ܐܬ ܐܢܬ

a bodily frame that a foul flux has wasted away over an extended time,
a weak woman, battered by an ill-fated life, is begging You,
keep back for me (some of) Your compassion so that I may take shelter in it for I am afflicted."
Then our Lord in secret heard the Woman brought low,
and He made his steps short and small for her sake.
She spoke in herself, while Christ heard her in secret,
for hidden prayer[11] is more beloved by Him than presents.
He held Himself back for her to surreptitiously take from Him what she wanted;
He stopped, so that she might reach Him without her becoming faint, for she was weak;
He had pity on her low state and her misery, for she was feeble.
In secret He extended to her the hem (of His garment), to meet her expectation.
She put forward her hand to His outer garment and His power visited her:
the importunate *fountain of blood* was stopped up from her limbs; Mk 5:29
in secret, *Power went forth* and visited the sick Woman, Mk 5:30
making her healthy, providing her who had been laid low with assistance.
The single Woman who was in darkness grabbed hold of the Sun's garment as He was passing by
and she became all light from the rays of His kindness.
The hidden illness beheld the hidden Power, and was brought to an end.
The body that had been ravaged by the evil affliction was made whole,
the Power that had been stolen away effected a wonder in the sick body,

[11] Cf. Ephrem, *Hymns on Faith* 20:10, "hidden prayer is for the hidden ear of God." (The poem is translated in S. Brock, *The Harp of the Spirit. Poems of Saint Ephrem the Syrian*, [expanded 3rd edition, Cambridge: Aquila Books, 2013], pp. 150–3).

ܟܪܡܐ ܒܪܡܫ ܙܒܢ ܫܢܐ ܬܪܝܢ ܙܒܢ ܀ 280
ܕܢܐ ܡܣܟܐ ܐܡܝܢ ܕܡܫܬܐ ܫܢܐ:
ܟܠ ܟܠ ܫܢܐ ܠܐ ܙܒܢ ܐܝܬ ܀
ܐܡܝܢ ܕܢܐ ܕܡܫܬܐ ܟܠ ܙܒܢ ܐܝܬ:
ܐܦ ܟܠ ܫܢܐ ܕܢܐ ܕܡܫܬܐ ܀
ܕܢܐ ܐܡܝܢ ܐܝ ܐܢ ܐܡ ܕܡܫܬܐ ܙܒܢ: 285
ܐܠ ܡܢ ܒܢܬܐ ܙܟܐ ܕܡܫܬܐ ܫܡܫܐ ܟܐ ܀
ܐܠ ܟܐ ܫܡܐ ܐܝܟ ܕܐ ܐܡܝܢ ܒܟܐ:
ܐܦ ܐܝ ܐܡܝ ܐܠ ܐܢ ܟܐ ܒܢܬܐ ܀
ܡܐ ܟܠ ܡܐ ܟܐ ܫܡܐ ܒܢܬܐ ܐܡ:
ܐ ܡܐ ܟܐ ܫܡ ܐ ܐ ܐ

providing abundant healing for the Woman with the illness.

VII. How God Allows Humans to Steal from Him

It is a wonder to tell: the Mighty One was robbed by a feeble woman!
On being plundered He made no complaint, but rather, He was delighted.
She stole from Him, and He held Himself back from being aware of her;
she rushes forward to His feet, and He lingered so that He might be plundered.
He let her steal from Him, averting His face so as not to see her,
lest, if He saw her, she would shake in fear and desist from her action.
It was thus that she desired to steal from Him, and it was in this way that He allowed her to do this,
for He greatly wishes to fulfil the desire of a person who loves Him.
He opened His treasury up to the thief, so that she might gather up riches;
He averted His eyes while she took what she wanted.
She carried off from Him great wealth, and she turned round to go off,
her heart uplifted, her body all healthy, without any illness.
Those (other) doctors felt the afflicted,
but here a sick woman felt the Doctor and was healed!
She seized hold of *the edge of His garment* and at once her limbs became light, Mt 9:20, Lk 8:44
and with the healing, her tormented body found peace.
Blessed is He who made Himself a garment and clothing for a special purpose,
along with an edge for anyone in need of healing to seize hold of.
In all these things each day our Lord entirely resembles His Father:

ܐܠܐ ܒܥܐ ܕܠܐ ܫܡܥܬ ܩܠܗ ܘܠܐ ܡܫܬܟܚ ܠܗ ܐܦ ܚܕ ܡܢ ܐܢܫܐ ܕܥܡܗ ܐܝܬ ܠܗ ܚܝܠܐ

He is like Him in power, in strength and in kindness.
For Moses, the Father provided the back of His countenance, Ex 33:23
for the unclean, the true Son provided (His garment's) fringe.
The back of the Father gave radiance to Moses His servant,
the fringe of the Son gave might to the afflicted.
Listen to the Father when He spoke to Moses then,
"Look at me from behind me, since my face cannot be seen by you."
Come and see the Son, as He grants (healing) to the afflicted
Woman:
it was from behind Him that she would take hold of His garment
and receive healing.
The Father, who is entirely facets and great light,
made for Himself a back because of Moses who wanted to see Him,
and for this reason, in our Lord's case, the (inner) garment was
hidden
so that He might extend its edge when she wanted to take refuge
in it.
He who is *covered with light as with a cloak*, along with His Begetter, Ps 104:2
was covered with a garment of wool which a person could take
hold of.
(When) wrapped in flame, the Cherubim tremble greatly at Him,
but a single sick Woman grabs hold of his garment's edge, and it does
not burn her up!
The fiery ranks, with their different kinds, quake before Him,
but a sick Woman grabs hold of His garment's edge and it does not
harm her;
the Wheels and Wings of flame shake before Him, Ez 1

320 ܐܝܬܘܗܝ ܕܐܢܬ ܫܠܝܛ ܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡܐ܀
ܐܠܐ ܒܥܝ ܠܡܐܪܝ ܠܟ ܡܠܬܐ ܕܐܡܪ ܐܢܐ:
ܘܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ܀
ܐܠܐ ܒܥܝ ܠܡܐܪܝ ܠܟ ܡܠܬܐ ܕܐܡܪ ܐܢܐ:
ܘܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ܀
325 ܐܝܬܘܗܝ ܕܐܢܬ ܫܠܝܛ ܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡܐ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܘܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
330 ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
335 ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
541 ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:
ܐܠ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܠܡܠܬ ܦܢܝ:

but His Power in lowly fashion is stolen by women, and He is not angry.
The sharp sword of fire carefully guards His doors,
but a Woman plunders Him and He is silent and does not rebuke her;
the Cherub with the sword stands there alert at watch, Gen 3:24
but the afflicted Woman steals, and (then) leaves without being caught!
She pushed her way in, grabbed hold with assurance – and found herself healed.
She approached, took, and left bearing all sorts of assistance.
Having taken wealth from Him, as much as she wished,
she saved herself and found support in healing.

VIII. Jesus' Question, "Who Touched Me"

Our Lord acted as putting a question concerning her
(addressed) to His disciples among the crowds that encircled Him:
"*Who touched me*?," He was asking them – He who knows all! – Mk 5:30,
concerning the Woman, for He was aware of her before she Lk 8:54 touched (Him).
When she was touching (Him) He did not ask "Who touched me?".
so as not to disclose her in the midst of the crowd, and then go on to heal her.
Since she was unclean, He concealed this concerning her, and gave Himself to her,
but after she had been cleansed He spoke about her case in the presence of many.
While she was stealing from Him, He did not show awareness of her, for her sake,
but once her need had been fulfilled, He revealed her, so that she might be spoken of.
"Who touched me?", He asked them, though in truth

ܐ ܗܘ ܕܢܦܫܗ ܕܡܫܬܥܒܕ ܒܟܠ ܙܒܢ ܕܡܬܐ ܀
ܘܐܢ ܒܥܠܗ ܕܐܬܬܐ ܠܗ ܒܙܢܝܢ ܀
ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܪ ܐܢܫ ܕܐܬܬܐ ܠܗ

no one knew who had touched Him apart from Himself.
He saw her as she entered but was silent at her and did not ask
since, if He had asked, she would not have touched (Him) as she had wanted:
people would have thrust her away and not allowed her to reach Him
since in the Law the unclean do not approach the ritually pure.
And had they thrust her away, and He had said, 'Let her touch me',
they would have reviled Him for not upholding the Law;.
He gave no opportunity to the blasphemers to revile Him,
but He did not hold back His compassion from her who wanted to grab hold of His garment.
He was silent when she entered, so that the Law would not be brought into disrepute,
or prevent her from carrying out her course of action in the way she wanted.
He made her clean in secret, and then spoke openly with her
so that, speaking to the Woman, (now) clean, in love, He would not be reviled.
Her action was beloved, and her faith full of wonder[12]
for that reason He put the question, to bring her out into the open with His asking.
He called her into the midst as she stood there after she had been made clean;
her countenance was laid open as she wove a wreath for Faith,
and for this reason He said to the Apostles, "*Who touched me*?" Mk 5:31
Simon began to respond there to the question, Lk 8:45
"Lord, look at the crowds surrounding you on all sides,

[12] Jacob makes a similar comment concerning Tamar's unconventional behaviour in his homily on her (new edition and translation in S.P. Brock, "Jacob of Serugh's verse homily on Tamar (Gen. 38)", *Le Muséon* 115 [2002]: pp. 279–315).

لَا يَعِد بِرِّه هَنَه مِنْد كَه أَلَا أَن ۞ 360
سِهَ ضِ خُالَا وَحِدْه هَنَه مَلَا هَلَا وَهَا:
وَاكَه هَلَا لَا مُنْحَا وَهَا أَمَضِ وَحِنْبِ ۞
هُسقَم وَهَه كُنه مَلَا مُهضَم كُنه وِأَهلَا وَاوَهِ:
وَحِنْهَدهُا لَهْقَالَ حِرْحِنَا لَا هَدِهَزَضِ ۞
هَاكَه هَسقَدهَ هَاهَد أَوقَه مُنْحَا وَاوَهِ: 365
هِرَّمِم وَهَه كَه وَاهلَا هِهَمِم وَهَا كَلا نَهْدهُا ۞
لَا مَوِد أَبَاوَا كَهِيَحِفْتَا وَبِرَّهَنُوهِ:
مَلَا طَلَا وَّسقَدوِه هَي هُد وَحِنْبِ نَسلَه أَحكَمِ ۞
هِلَه ضِ خُالَا وِلَا نَهْدهُا نَرِلَّكَ وَهَا:
مَلَا حَهُد تَطَلَا أَهكَوِ هَوِنَهَ أَمِ وَحِنَهَ ۞ 370
وَحِنَهَ حِهْهِنَا مَهِ كِحِنَلَّمِ هَكَلا حَهْهَ:
وِهُا وِكِرِضَنَا حِنَهحُا هِهَكَلا لَا نَرِلَّشَا ۞
وَسَمِ وَهَا حِهُبَهَ مَهَحِنَا أَهوَا هَهَهَنَهأَهَ:
مَكَهَهِ هَلَا نَسلَهَ حِيَحِنَا حِنْ هَهَاكَه ۞
مِنَهَ كَهِرَّحِنَا هَي هَاوَّهِنْبِ وَهَهَا هُهحُا: 375
مِيَحِتُ أَهْتَهَ مِيُبِلَا حِكَّلَا حَهَهَنَهأَا ۞
مَهْلَهَهُنَا هَنَه مِنْد كَد بِهَ كَهِكَتَشَا:
مَهَزَّ هِهِحَهَ نَهقِهِ أَهُمِ كَلا هَهَالَا ۞
هُنِيِ هَا ضِقْا وَحِزَّهَضِ كُهِ هَي هُلا يَحَتَ:

the many people who are coming with you from all quarters;
(There are) throngs around you, and people pushing all along our way,
and you are asking 'Who touched me': what is the reason for this?"
Our Lord said, "Truly someone came close and touched[13] me" Lk 8:46
– so that by this too He showed that He is entirely like His Father:
He had cried out with the prophet, "How close they are with their mouths,
but their heart is distant" – and anyone like this is not (in fact) close. Is 29:13,
A person who is close to God is someone close in (their) heart Mk 7:6
with a mind full of love and faith,
like that Woman who came close to the Son in faith.
For this reason He sang her praises in the sight of many.
He completed the action for her in secret, without anyone being aware,
and then He posed the question, so as to reveal her in the great exploit.
It was the guardians of the treasury that He questioned concerning
the thief
who had entered and left, taking out riches without their being
aware of it.
He Himself provided the night for the plunderer as he entered,
and allowed the thief to steal away as much as he wanted.
And when the plunderer had gone unnoticed, He blamed the guardians
who had not kept awake as they watched over the great treasure:[14]
"O Disciples, who touched me without your being aware?

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[13] The Syriac has a single verb which can have either meaning: since both senses are required here, a double translation is given.

[14] This motif provides a rare link with Romanos' *Kontakion* on the Woman with the Flow of Blood (stanza 13). For this kontakion, see e.g., P. Maas and C. A. Trypanis, eds., *Sancti Romani Melodi Cantica: Cantica Genuina* (Oxford: Clarendon Press, 1963), Kontakion 12, pp. 88–93; trans. J. H. Barkhuizen, *Romanos the Melodist: Poet and Preacher* (Durbanville: JH Barkhuizen, 2012), 63–8. Ephrem had earlier spoken of the Power that went forth from Jesus to heal the woman as his "treasure," but put the image to a different use: "The Lord of the treasure was seeking the woman who had stolen his treasure, so that he might reproach through her those who did not want to steal his treasure, even though his treasure was given to all humanity" (*Commentary on the Diatessaron* VII.12).

380 ܡܟܬܐ ܕܐܢ ܒܐܠ ܚܫܘܒ ܗܝ ܕܠܐ ܫܠܝܛܐ܀
543 ܟܬܒܐ ܣܒܪܐ ܡܠܐܦܐ ܒܣܚܪܐ ܩܛܠ ܐܢܘܢ:
ܐܫܟܚܬ ܗܢܐ ܡܢ ܟܠ ܐܚܫܐ ܕ܀
ܐܦܢ ܗܢܝ ܠܐ ܚܙܐ ܐܡܪ ܟܠ:
ܒܐ ܕܐ ܐܬܐ ܫܓܪ ܒܒܐ ܩܛܠ ܠܐܚܪܬ܀
385 ܡܐ ܕܟܠ ܒܚܐ ܚܫܒܐܦܐ ܡܢܟܠ ܟܠ:
ܐܟܐܦܐ ܙܫܐ ܐܠܐ ܒܐܕ ܟܠ ܡܢܟܐ ܬ܀
ܚܟܐ ܬ ܐܢ ܐܬ ܐܠ ܒܡܢܫ ܙܒ ܐܟܐ:
ܐܚܙܐ ܒܠ ܫܐ ܐܦܐܢܐ܀
ܐܡ ܐ ܐܠܐ ܒܡܚܟ ܟܚܐ ܚܐܦܐ:
390 ܐܩܟܐ ܪܒܐ ܚܨܐ ܟܫ ܩܟܬܐ܀
ܩܟܟ ܚܒܐ ܙܐܒܐ ܚܨܐ ܐܠ ܠܐ ܐܟܟ:
ܐ ܥܐ ܬܐ ܒܚܪܐ ܙܟ ܟܟܐ܀
ܟܐܬ ܟܐ ܩܐ ܬܐ ܐ ܟܐ ܟ:
ܒܟ ܬܐ ܐܩܐ ܐܨܐ ܟܐܐ ܐ ܟܟ ܩܨ ܟ܀
395 ܐ ܐ ܟܟܐ ܟܨܪ ܟ ܟ ܬܐ:
ܐܟܐ ܟ ܟ ܐ ܨ ܟܐ ܐ ܐ

Someone has left with as many riches as he wanted, without your knowing.
Strength has gone from me – as much as the person who touched me wanted:
he has plundered me greatly, how is it you did not know?"
A single Hebrew breached the encampment of the Philistines
and took water for David, and he was applauded. 2 Sam 23:15–7
A Woman has overcome, having breached the great crowd;
she has entered and stolen away Living Water, without being caught.
She has made her way through the elect band of twelve lions
and taken riches from their midst without their being aware.
While twelve mighty men were standing guarding
the great Source, she has cleverly stolen and left.
The Hebrew stole at night while that encampment
was asleep: it was not aware of him, because it was not awake.
This sick Woman, in a crowd wide awake, and in broad daylight,
entered and stole while people had their eyes on her but remained unaware.
In the case of the stolen water David stirred from Bethlehem
and a valiant man came and brought him some with a good heart.
It is from Bethlehem that everyone (can) steal Living Water,
men and women, without being caught by the guards!
This Fountain pours itself out for thieves,

ܕܒܩܡ ܟܬܒܐ ܕܥܠ ܐܢܬܬܐ ܕܡܬܥܢܝܬ ܀ 400
ܡܠܐ ܒܩܡ ܫܡܝ ܥܠ ܒܟܝܢ ܥܠ ܥܕܬ ܒܥܡܪ ܟܡ ܀
ܐܝܟ ܕܪܫ ܕܐܢܐ ܐܡܪ ܠܐ ܡܬܚܫܐ ܀
ܡܢ ܚܢܢܐ ܒܐ ܚܟܡܢܐ ܒܚܟܬܢܬܐ ܀ 544
ܕܠܒܩܠ ܫܬܐ ܚܒܪܡ ܫܚܠ ܐܡܪ ܠܗ ܀
ܪܡܐ ܐܝܠܐ ܒܐ ܐܝ ܚܨܐ ܒܟ ܀ 405
ܐܟܒ ܟܝܟ ܫܬܐ ܡܬܐ ܠܐ ܐܟܚܨ ܀
ܟܟܘ ܟܝܠ ܒܐܬܪܐ ܥܡܩ ܦܪܟ ܀
ܐܫ ܡܝܠ ܟܝܠ ܥܡܟ ܟܐ ܠܐ ܐܟܟ ܀
ܒ ܟܝܚܬ ܥܡܩ ܡܨܐ ܟܐ ܫܠܝܐ ܀
ܘܚܐ ܒܟ ܟܝܠ ܐܫܨ ܐܫܒܥ ܀ 410
ܐܫ ܚܢܢܐ ܚܟܟܐ ܟܝܠ ܐܢ ܐܐ ܒ ܒܥܐ ܐܐ ܀
ܐܫ ܫܥܝܢܐ ܐܠ ܒܟܝܥ ܫܐ ܒܠ ܚܢܐ ܐܐ ܀
ܐܒ ܚܢܢܐ ܚܟܐ ܒ ܡܢܡ ܐܟ ܐܠ ܐܟܟ ܀
ܫܬܐ ܟܝܬܬܐ ܒܠ ܐܐ ܒ ܒܟܝܟ ܟܐ ܠܐ ܐܟܟ ܀ 415
ܟܚܐ ܟܝܠ ܚܨܐ ܟܠ ܐܡܫ ܫܐ ܚܟܐ ܠܐ ܀
ܫ ܚܡܫܚܡ ܩܚܡܥ ܟܢܐ ܫܬܐ ܡܬܐ ܀
ܟܚܐ ܐܢܐ ܠܐ ܫܡܟܡܫ ܫ ܐܟܒܐ ܀
ܐܫ ܫܟܩܐ ܫܒܐ ܐܫܫ ܟܠ ܟܢܬܐ ܀

and who will not steal some, apart from the person who hates his own life?
The man, at the risk of his life (lit. blood), and the Woman with the flux of blood, successfully stole from it,
and they have become examples for everyone to come thronging to the Fountain.
The Hebrew stole ordinary water at the risk of his life,
while Living Water stopped up the flow of the afflicted Woman's blood.
From Bethlehem a Flood has gushed forth in all directions
so that everyone might drink, and have their fill from drinking it.
The Woman in the crowd stole from it as much as she wanted,
departing rich after her great exploit.
Because the blessed Woman touched with great love
our Lord asked "Who touched me?". When He said
"Who touched me?" He was asking those who shared His secret.
Simon says, "It was all the people who are around you." Lk 8:45
Our Lord says, "It is one person, out of the many, who has touched me; Lk 8:46
they have done what they wanted in secret without your being aware:
whatever the person who touched me wanted, they have taken everything they wished.
A great power has gone forth from me – and you are unaware of it."
Once our Lord had aroused reproof in the case of His disciples,
He also introduced questions amidst the crowd.
Simon responds to the question with a loud voice,

420 ܗܟ ܠܐ ܬܝܢܐ ܕܠܐ ܐܡܐ ܘܗܢܐ ܣܒܪܘܗ܀
ܟܬܐ ܒܗܐ ܐܝܠܐ ܘܗܘܐ ܟܬܒ ܐܪܡܝܐ:
ܐܗܟ ܠܗܘܗ ܘܠܐ ܐܢ ܬܫܟ ܒܐ ܗܒܐ܀
ܗܢܐ ܡܬܬܐ ܒܗܐ ܘܒܗ ܟܬܒ ܒܢܐ:
545 ܗܢܐ ܣܢܐ ܐܝܪܘ ܒܗܐ ܘܡܫܡܐ܀
425 ܗܟ ܒܡܐܒܡ ܟܡ ܗܦܐܠܐ ܒܐ ܩܢܐ:
ܘܦܒܢ ܒܐ ܗܐ ܗܦܒܢ ܒܐ ܗܟ ܗܦܐ܀
ܐܝܠܐ ܒܩܗ ܩܒܗ ܗܢ ܗܐ ܘܩ ܒܐ:
ܐܒܪܐ ܐܢ ܒܦܗ ܟ ܒܐܡܐ܀
ܐܒܐ ܘܒܗ ܗܟܒ ܟܗܐ ܐܢܐ:
430 ܐܠܐ ܗܐ ܘܦܐ ܗܒ ܟܐ ܟ ܐܢ ܘܐ܀
ܦܐ ܗܒ ܟܐ ܐܐܠܐ ܘܐ ܒܗ ܟܬܒ ܐܘܐ:
ܐܢ ܐܦܒ ܦܗ ܒܐ ܘܒܡܗ ܟ܀
ܐܢ ܐܐ ܣܐ ܘܐ ܗܒ ܟܐ ܗ ܟܟܐ:
ܗܒ ܘܪܐ ܒܟ ܟ ܒܦܗ ܠܐ ܐܟܐ܀
435 ܗܐ ܘܩ ܒܗ ܐܘ ܘܒܒ ܟܐ ܐܦܐ ܗ ܘܪܐ:
ܣܠܐ ܘܐ ܦܩ ܗܒ ܐܝܐ ܠܐ ܒܒܐ܀
ܐܟ ܐܢܦܐ ܐܢ ܐ ܒܐ ܐܒܦܒܘ:
ܐܒܦܐ ܐܠ ܐܒ ܐ ܗܪܒ ܗܐ܀
ܐܦܐ ܦ ܦܐ ܒ ܦܐ ܐ ܒ ܐ ܐ:

and all the crowd said 'Who is this who has been so bold?'
But none of the disciples knew who had touched (Jesus),
and they were at a loss what to say when they were asked.

IX The Woman, seeing Simon (Peter) rebuked, Confesses

The Woman was standing there, listening to her case being spoken of:
it was she in the entire crowd who was the cause of the questioning!
The Woman heard Him making enquiries concerning her with His disciples;
she shook with fear lest her grievous illness might return; Mk 5:32,
she says to herself, "Maybe I am thought to be too bold, Lk 8:47
and because of my wrongdoing the affliction will revert to my limbs.
He is making enquiries about me – when I know that He is aware of me:
I cannot conceal from Him, for He has knowledge of me.
Look how Simon has come in for reproof and questioning:
the wrongdoing is mine, whereas he gets the blame: why should I keep silent?
I will call out in the crowd, 'It is I who have transgressed the Law.
and if there is blame and punishment, it is entirely for me'."
Bravely she raised her voice and spoke,
"It is I who touched and stole strength from You; Mk 5:33,
I touched (You) because I was in need of healing: Lk 8:47
I took from You all that I needed and found support in You.
The illness forced me to act boldly and touch You. I beg you, Lord,

ܐܦܟܗ ܕܥܒܕ ܐܢܬ ܗܢܐ ܕܝܠܗ ܫܡܫܐ׃ 440
ܐܢܐ ܒܡܛ ܠܐ ܝܥ ܒܪܟ ܡܢ ܐܬܚܙܝܢ׃
ܐܢܐ ܫܠܡܢ ܠܐ ܐܦܥܠ ܟܒ ܗܘ ܐܬܐ׃
ܐܢܐ ܕܝܠܗ ܐܝܠܐ ܡܪܐ ܒܢܗ ܕܡܫܟܚ ܗܘ׃
ܐܦܟܗ ܕܥܒܕ ܐܢܬ ܗܢܐ ܕܝܠܗ ܫܡܫܐ׃ 546
ܐܢܐ ܒܪ ܐܢܫ ܚܟܝܡ ܐܬܐ ܡܢ ܐܬܚܙܝܢ׃ 445
ܐܢܐ ܒܝܬ ܐܒܗܬ ܚܟܡܬ ܐܢܬ ܒܢܝ ܐܢܫ ܢܫܡܬܐ׃
ܐܢܐ ܫܠܡܢ ܕܐܦ ܒܢܝ ܐܢܫ ܡܫܟܚ ܐܢܐ׃
ܐܢܐ ܒܪ ܐܢܫ ܚܟܝܡ ܐܬܐ ܡܢ ܐܬܚܙܝܢ׃
ܐܢܐ ܕܝܠܗ ܐܝܠܐ ܡܪܐ ܒܢܗ ܕܡܫܟܚ ܗܘ׃
ܐܦܟܗ ܕܥܒܕ ܐܢܬ ܗܢܐ ܕܝܠܗ ܫܡܫܐ׃ 450
ܐܢܐ ܒܪ ܐܢܫ ܚܟܝܡ ܐܬܐ ܡܢ ܐܬܚܙܝܢ׃
ܐܢܐ ܒܝܬ ܐܒܗܬ ܚܟܡܬ ܐܢܬ ܒܢܝ ܐܢܫ ܡܫܟܚ ܐܢܐ׃
ܐܢܐ ܫܠܡܢ ܕܐܦ ܒܢܝ ܐܢܫ ܡܫܟܚ ܐܢܐ׃
ܐܢܐ ܒܪ ܐܢܫ ܚܟܝܡ ܐܬܐ ܡܢ ܐܬܚܙܝܢ׃
ܐܢܐ ܕܝܠܗ ܐܝܠܐ ܡܪܐ ܒܢܗ ܕܡܫܟܚ ܗܘ׃ 455
ܐܢܐ ܒܪ ܐܢܫ ܚܟܝܡ ܐܬܐ ܡܢ ܐܬܚܙܝܢ׃
ܐܢܐ ܒܝܬ ܐܒܗܬ ܚܟܡܬ ܐܢܬ ܒܢܝ ܐܢܫ ܡܫܟܚ ܐܢܐ׃
ܐܢܐ ܫܠܡܢ ܕܐܦ ܒܢܝ ܐܢܫ ܡܫܟܚ ܐܢܐ׃

don't blame the disciples instead of me, for I am the one who has done wrong.
It is not the guards who were not awake during their watch:
it was I who entered to open up Your treasury, without them.
It is not that Simon, head of the Apostles, was not wakeful over the keys:
it is You who are open on all sides to those who seek You.
I, the downcast, came close to You and found support in You;
I, a sick woman, acquired healing from Your cloak;
I, a woman in need, made good my lack with Your benefit;
I, all befouled, became clean in you, having been abhorrent;
I, the woman with an affliction, have gained healing for myself;
I, a dead corpse, have come to life in You who give life to the dead.
Whoever is in a bad way will approach a good doctor:
it is not the healthy who have recourse to him so that he may cure them.
It is thirsty and battered land which seeks for water,
and it is only the dead who are in need of resurrection.
I was in need, and I approached, and was healed in you.
Excise the ulcer, let it not return to my limbs;
bid the insolent thing to keep away from me:
it is a wicked dog, and if you let it alone, it will kill me.
I beg You, Lord, put a sign on me, that You have healed me,

460 لَا حَمَّحَمَّتْا أَوْهَا مَحْحَمَّ وْاللَا هَنْمَ۔
حَمَ نُهَوْا لَا حَنَّمَ وَهَ حَمَ هَلَّهَاا:
أَاللَا حَكْمَ أَهَلَّمَ كَمُرَ حَحَنَّمَهَّهَ۔
حَمَ حَمَكَّتْا لَا وَهَ هَهَمَّ وَّمَ أَحَمَّتْا:
547 أَيَمَ وَّهَ هَلَّمَ أَيَمَ هَ مَّمَ كَحَّتَ حَكَنَحَمَ حَمَ۔
465 أَاللَا هَمَّمَهَاا هَحَنَمَ وَاوَّمَ هَاهَمَحَمَ حَمَ:
أَاللَا حَنَّمَاا هَمَّمَ مَحَمَّا هَ هَنَهَّهَا۔
أَاللَا هَمَّمَاا هَكَّمَ مَحَهَنَّيَ هَ مَاوَّمَ:
اِاللَا مَحَمَّحَمَّاا أَاللَمَتْا حَمَ وَّبَّمَا وَهَّمَ۔
أَاللَا وَهَّمَسَهَ حَرْحَمَ كَمَنَّهَيَ وَلَا حَهَنَّا:
470 أَاللَا هَكَّتْا هَمَلَّاا مَّمَّمَ حَمَ هَمَّا هَّتَلَّا۔
أَمَّا وَّحَمَّ كَمَ كَمَ هَنَّت لَّاهَمَّا لَّحَا:
لَا وَهَّا مَكَّتَمَّا هَمَلَّهَلَّ هَ وَتَرَّهَتَ أَنَّهَ۔
أَوْحَا وَيَ رَهَّمَّا هَمَلَّهَزَّهَمَّا وَحَمَّا هَّتَّا:
هَهَّمَّا كَحَنَّهَ وَهَنَّهَ وَّهَنَّمَ كَلَا نَّمَهَّا۔
475 اِاللَا هَنَّمَّا وَهَّمَ هَاللَا هَنَحَمَ هَاللَاهَّمَحَمَّ حَمَ:
مَرَّهَ كَمَ حَفَّمَّا لَا نَحَلَّهَ كَمَ كَلَا هَوْهَّ۔
قَنَّحَكَمَيَ هَّيَ كَحَزَّهَمَّا وَلَا نَاللَّا كَمَ:
حَحَحَّا وَهَ حَمَّا هَاْ هَّنَفَمَ كَمَ هَّهَ هَلَّهَ كَ۔
حَمَّا اِاللَا هَّنَ هَّمَ حَ أَبَّا وَّايَمَ أَهَّمَّيَ:

and if it come, I will show it this, and it will not come near me."
Our Lord says, "*Go in peace*, your healing is sealed: Mk 5:34,
the illness will not come near your body again, because of your love. Lk 8:48
Be assured that you are healed – pure and spotless;
your faith has saved you, go in peace." Lk 8:48

X. In this Woman the whole of Humanity is Depicted

Our Lord healed the stricken Woman through His great might;
having healed her, He gave a crown to Faith,
and for that reason He asked "Who has touched me?," putting the question
so that Faith, so dear to Him, might come out into the open.[15]
In this way the people would learn that everyone who has faith
is close to God, and He cherishes them.
Faith, like God, performs miracles,
for she takes from Him and acts in Him – and He praises her.
With her, a person opens up the treasury of the House of God
and brings forth riches, corresponding to the gift of his faith.
With her, the soul in secret grows strong for actions
and all that she wants, she can easily do with authority.
In the heart in which there is faith, God resides,
dwelling there as in a temple full of beauty.
"*Your faith has saved you, go in peace.*"[16] Lk 8:48

[15] Jacob again seems to have Ephrem's *Hymns on Faith* 20 in mind: in the same stanza 10, quoted above (note 11) Ephrem continues, "while faith is for the visible ear of humanity."

[16] This comes rather abruptly, and perhaps a line to introduce it has fallen out: this is in fact suggested by Bedjan's punctuation (see at the end of the Introduction).

480 ةَهاَةَ وُلاَا هسَهمُا لِنُا كْهَ هلُا هُنْهَ كَهَ۞
أهَذِ هُنَّ زَكَ كَمكْهُا سلَّمِ شَهكهُنْصِ:
هأَهَ لُا تَهنَّهَ ضَاهُا كَيَّهمهْصِ هْهَّلا شَهْصِ۞
هَهُ هَنَّذُا سكَّهُا هوَّصُا هَوِلُا هَّهمُا:
هَمهُنَهأَصِ هَّ أَسَّلاَصِ زَكَ كَمكْهُا۞
485 أهَّ هُنَّ كَهمَّسَّلاَا حسَّكْهَ وَّهُا:
548 هضِ هَ أهَّ هَهْهَ صكَّلُا كهَّمهُنَهاُ۞
هكَكهُ هَلاَ هَّنَهَ هنْهَ كَ ضِ هَلاَ هِهُا:
هِاَاُا كَيَّكسُا هَمهُنَهاُا هِسَّصُا كْهَ۞
هِنَاكْهَ حهُا هِقَلا هَّ هَاسَ هَ هَمهُنَهاُا:
490 هَهَهَ هَنَّهَ زِبِ أَكْهُا هَهسَّهْهَ كْهَ۞
هَمهُنَهاُا أَسِ أَكْهُا هُهذُا سَتلاَا:
هِهْنَهَ هُهلُا هْهَ هِ هُهذُا هَهمَّهْهَ كْهَ۞
هُهَ كُلاَ لِنَهَ هُلَّهَ كَيُا هِهْهَ أَكْهُا:
هَهَّهَهَ هَاذُا كهَّهَا هَهَهَّهكاُا هِهَمهُنَهاُهَ۞
495 هُهَ هَهلَيَّكِيحذُا نَهمُا حهَّهمُا كَلاَ هَهحتُنَا:
هقَّكهُا هِهُمُا هَهَّهَ هُهَ هِاَحضِ هُذُنُلَّهَ۞
حكْهُا وَّاهَ هْهَ هَمهُنَهاُا هذَا أَكْهُا:
هأَهُمِ هُهَّذِ أَسِ هِحنَّهُا هِهلُا هَهحتُنَا۞
هَمهُنَهأَصِ هَّ أَسَّلاَصِ زَكَ كَمكْهُا۞

He healed her and praised her because in her there was faith,
for it is easy for Faith to receive all that she asks for.
(The woman) stole from Him hidden power, and no one was aware.
He had pity on her beautiful (action), so that its excellence should not be hidden;
for this reason He put the question – and disclosed her in the sight of many,
so that Faith, which is beautiful, might come out into the open.
"Go in peace; be assured," He said to her.
He signed the missive[17] which Faith had brought about.
He wanted to confirm the healing that she had received
and to give an assurance that would preserve her body from illness.
In this Woman our Lord demonstrated in actual fact
that all the unclean who touch Him are made clean in Him.
The whole of creation was depicted in that sick Woman,
for the flux of wrongdoing, with its inanity, renders it unclean.
Our Lord gave her, not his coat, but his (very) body;
she touched it as she grasped, and she who had been loathsome was made clean.
Sin in the human race is like a fountain of infected blood:
it has taken control and the whole world has become contaminated with it.
Along came Christ, laying down His Body for us as a medicament:
the flux which was contaminating every generation was stemmed.

[17] The Greek *sakra* (in fact of Latin origin) is used as a loanword in Syriac for official letters.

ܐܫܬܐ ܕܡܬܚܫܐ ܟܠ ܙܒܢ ܗܘܬ ܒܗ ܡܫܬܐ: 500
ܘܡܫܬܐ ܩܛܠܐ ܘܥܠܠܐ ܕܡܝܢ ܟܐ ܘܐܫܬ܀
ܟܬܒ ܫܡܐ ܣܠܐ ܩܡܐ ܠܐ ܐܝܟ ܐܢܫ:
ܡܢ ܟܠ ܓܕܝܐ ܘܠܐ ܢܣܩܐ ܘܐܬܝ ܗܘܐ܀
ܕܫܟܚܐ ܥܠ ܟܐ ܕܟܝ ܩܝܬܐ:
ܘܐ ܟܬܒ ܫܡܐ ܕܡܫܬܐ ܘܓܦܐ ܗܘܐ܀ 505
ܐܝ ܩܛܠ ܕܡܐ ܓܢܐ ܐܢ ܗܘܐ ܟܐ:
ܐܝܟ ܐܢܫ ܕܫܡܐ ܘܟܒܐ ܡܫܬܐ܀
ܟܐ ܣܟܘܬܐ ܘܢܫܒ ܫܡ ܪܒ ܒܥܐ: 549
ܕܐ ܡܢ ܕܟܐ ܘܐܡܪ ܟܠ ܕܒܥܐ ܒܗ ܟܘܢܐ܀
ܕܐ ܐܝܟ ܐܢܫ ܡܢ ܕܒܥܐ ܒܗ ܟܘܢܐ: 510
ܘܩܛܠ ܒܥܠ ܐܢ ܐܝ ܕܐ ܒܗ ܟܐ ܐܢ ܐܫܬ܀
ܟܐ ܕܐ ܒܥܠ ܐܢ ܐܝ ܕܐ ܒܗ ܟܐ ܐܢ ܐܫܬ:
ܘܙܘܓ ܘܟܠ ܕܟܝ ܗܘܐ ܟܐ ܕܫܓܫܐ܀
ܡܢ ܟܐ ܕܐ ܡܢ ܟܐ ܕܐ ܐܝ ܩܝܡ ܐ:
ܕܟܐ ܕܫܓܫ ܗܘ ܟܐ ܕܐ ܘܒܐ ܗܘ ܐ܀ 515
ܫܡܐ ܟܝܫ ܐܢ ܫܟܟ ܙܘܓ ܗܢ:
ܟܐ ܕܫܓ ܕܟܐ ܘܐ ܕܟܐ ܟܐ ܕܐ ܟܐ ܐ:
ܟ ܗܫ ܙܘܓ ܘܟܐ ܗܘ ܟܐ ܕܫ ܐ܀

The Peoples, like an unclean body, approached Him
and He cleansed them from the flux of unbelief.
In that Woman whose blood had burst forth over all her limbs
He depicted an image for the whole of creation when He healed her.
Her fount (of blood) was stemmed by the edge of the garment she grasped,
just as (when) creation takes hold of the Body, its wickedness ceases.
For this reason He granted victory to Faith
in order that everyone should approach the Body in faith.
Creation with its wickedness He depicted in the Woman with the (flow) of blood when He healed her;
the one He purified, for the other He made atonement by His hidden power.
He gave healing to the menstruous Woman who approached Him,
and He showed how the flux of disbelief might cease.
Our Lord has healed creation and the Woman, both of which were sick;
denial and illnesses that had burst out have been brought to an end in Him –
the one grasped Christ in His garment, the other in His Body;
to both He has given healing, since they were in a broken state.
All of creation was indicated in that diseased Woman,
and for this reason her illness was drawn out, so as to be a type:
her bad condition grew worse, and creation too was depicted in her:
the affliction of wrongdoing for a great length of time tormented it.

ܡܢܝ ܟܗ ܟܬܫܐ ܐܡ ܐܒܘܗ ܒܟܝܬܗ ܠܐ: 520
ܗܘ ܐܢ ܡܢ ܗܝ ܘܒܐ ܒܦܩܘܢܐ:
ܐܚܝ ܐܠܐ ܒܐܘܡ ܒܐ ܒܗ ܟܠ ܐܒܘܬܐ:
ܙܒ ܐܐ ܙܟܐ ܟܦܟܗ ܕܡܐ ܒ ܐܗܐ ܟܗ:
ܐܚܝ ܨܐ ܒܣܐ ܟܫܒ ܟ ܐܦܟܗ:
ܐܡ ܒܕܡܐ ܟܫܒܐ ܒܐܒܐ ܐܐ ܟܗ: 525
ܐܟܐ ܐܐ ܗܘ ܬܘܒ ܬܒܐ ܟܐܦܩܘܢܐ:
ܒܐ ܟܐ ܟܫܒܐ ܐܦܩܘܢܐ ܠ ܬܐܙܟ:
ܕܡܐ ܒܟܟܗ ܟܐܠܐ ܒܒܐ ܙ ܒ ܐܗܐ: 550
ܒܟܐ ܒܐ ܐܟܐ ܗܐ ܡܐ ܟܡܐ ܠ ܨܐ:
ܡܘܒ ܡܟܟܐ ܟܨܨܩܡܐ ܒܢܟܒ ܙܒܘܒ: 530
ܐܗܐ ܒܐ ܨܐ ܐܐ ܒܦܩܘܢܐ:
ܕܡܐ ܐܠܐ ܐܐ ܗܐ ܒܙ ܒܬܐ ܒܘ:
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ܐܟܐ ܐܡ ܡܟܟܐ ܡܘ ܟܡܐ ܒܡܬܨ ܘ: 535
ܠܟܐ ܕܡܐ ܐܐ ܨܟܐ ܐܐ ܐܡ ܐ:
ܠܟ ܕܡܐ ܐܐ ܨܟܐ ܐܐ ܐܡ ܐ:
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The prophets – in the type of physicians – had visited creation,
but they had not healed humankind of the illnesses of wrongdoing;
until (creation) took hold of the Body of our Lord it was not healed,
like that Woman who, but for His garment, would not have found relief.
The priests with their sacrifices were like carers with their medicaments:
they patched up creation, but the flux of wrongdoing was not stemmed.
Along came Christ, and without the sacrifices, He effected atonement,
just as He had provided healing for the Woman, without any medicaments.
It was not by patching up that He healed the Woman, that Woman of illnesses,
nor was it by sacrifices that He has brought propitiation to the earth when it has approached Him.
He has given healing to the one and to the other, by His garment and (His) Body,
for He is entirely a (source of) wealth to anyone who approaches Him.
Blessed is He who has healed all!

The homily on the Afflicted Woman is ended.

هذِهِ كحنَّمذُا بحَثْا حكَّهصهُا وُاهَقُبُاُ: 540
ەلُا أسكْهِ هِەَه صَاثْا وِحَلُا هْم لِنُهَاُ۞
حبُهُا وِكحصَبِ قَيِنْه وهُنَ لُا ٱاسَّحصَبِ:
أسِ هُم أيِمذُا وُالُا حسَّمْه لُا ٱاوَّمسَبِ۞
هُههنْا حبْحشْا أسِ مُرَّةقْا حثْهُتَّهَم:
حرِّحِ كحنَّمذُا ەنُوشە وِحَلُا لُا كُلِّ هِەُا۞ 545
ةاذُا همَّسُا ةَولُا وُحشْا حكَبِ شَهصُا:
أسِ وُاه لَّايِمذُا سَّهِ شَهحصُا ولُا حثْنُا۞
كَه حَرُثْخَا أهسُه لَّايِمذُا هُنَبَا صَاثْا:
أه لُا حبْحشْا سَّهسُه لَّاوخُا ضَ هْنكَبِ كَه۞
حسَّمْه ەقَيِنْه سَّهِ شَهحصُا حهُم ةَحەوُا: 550 551
وهُكَه هُماوَا هِه كَبِهُثْه كَه حنَّسِ وُاهَّم هُلا۞
هكْم هَّاهنُا وِكَلا هُم همَّسَّمذُا.

HOMILY 91: ON JAIRUS' DAUGHTER

Translated by Sebastian P. Brock

INFORMATION ON THIS HOMILY
Homily Title: [Homily 91] On the Daughter of Jairus, the Head of a Synagogue.
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1907, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 3, pp. 530–545.
Lines: 314

The episode of the raising of Jairus' Daughter is to be found in all three synoptic Gospels (Mt 9:18–9, 23–6; Mk 5:21–4, 35–43; Lk 8:40–2, 49–56), but surprisingly it is Mark who provides the most detailed account, and he alone records the Aramaic words used by Jesus, *Talitha qum*(*y*). Matthew has abbreviated the narrative considerably, and does not even give Jairus' name. In all three accounts, however, the narrative is divided into two parts, separated by the episode of the healing of the Woman with the flow of blood, the subject of a separate homily by Jacob (no. 170, translated above). Jacob follows the account of Mark and Luke closely, though only rarely does he reproduce the exact wording of the Gospel text.

OUTLINE

The *memra* falls into five fairly clearly marked sections:

I. 1–86 Initial invocation and rehearsal of Christ's healing miracles.

   a. 1–22 Invocation to Christ the Resurrection, asking to be revived from spiritual death, so as not to be silent from praise.

b. 23–30 Jacob addresses himself: the rocks give praise, so should you!

c. 31–40 Christ has come down to revive the spiritually dead

d. 41–86 The course of Christ's earthly ministry with his various healings.

II. 87–133 The case of Jairus; the interruption in the journey, caused by the healing of the Woman with the flow of blood, and the reason behind the delay.

a. 87–98 The case of Jairus is introduced.

b. 99–106 Since Christ wished not just to heal but also to raise Jairus' Daughter from the dead, he delayed his coming.

c. 107–115 The encounter with the Woman with the flow of blood.

d. 116–133 The reason for the delay is explained: it is to allow time for Death to take off the girl.

III. 134–171 The scene in Jairus' house, and the lamentation over the Daughter's death by the women – women being endowed with a special gift of compassion.

a. 134–143 The lamentation in Jairus' house because his Daughter had died before the Physician had arrived.

b. 144–151 The particular grief in the case of an only child.

c. 152–171 There were only women in the house. Since God has created women with a special compassion, to enable them to put up with the burden of bringing up a child, their lamentation is more fervent than that of men.

IV. 172–272 They send a message announcing the death, and saying there is no need now for Jesus to come, but he has a greater miracle than healing in mind, and so continues on.

a. 172–175 They send message to Jairus of his Daughter's death, telling him not to trouble Jesus any longer.

b. 176–203 Jacob reflects, addressing Christ: "You were asked for the lesser gift of healing, but You granted a greater one! They had imagined that You were an ordinary human doctor, and so said 'Don't bother to come, now that she is dead,' but You, as God, nevertheless came."

c. 204–230 What if Christ had acted on Jairus' words and had turned back at that point? Such an action would not have been appropriate for Christ, to whom both great and small miracles are the same. Various analogies in Nature are given to illustrate this.

d. 231–238 Christ, however, limited his raising of the dead to just three persons.

e. 239–264 The narrative continues: though told to turn back, Christ nevertheless continues on. The analogy of a child in the womb, and the contrast between the Son of God and human beings (243–252), followed by the analogy of the course of the sun and of Gihon (255–260).

f. 265–272 The Good Shepherd has gone out to rescue the kid snatched from the flock by the wolf of Sheol – just as David had rescued a lamb from a wolf.

V. 273–310 The arrival at the house and the restoration to life of the Daughter.

a. 273–276 Christ's words to Jairus: "Just believe. Let us continue on, and I will drive Death out of your palace!"

b. 277–290 Christ arrives to find the household in commotion. The contrast between his words "Do not weep" and the derision with which they are

met: the laughter in fact witnessed to the fact that the girl had really died.

c. 291–310 Christ turns everyone else out, as being unworthy, and takes just three witnesses (his disciples) and the child's parents. The girl recognises the voice of Jesus as that of the Son of God who had previously depicted her in the womb. Death trembles and flees before the Lion's Cub, and Christ returns the girl to her parents.

HOMILY 91: ON THE DAUGHTER OF JAIRUS, THE HEAD OF A SYNAGOGUE

I. Invocation

You are the Resurrection, O Son of God, who has come to our region:
may the mouth that presses on for praise be resuscitated in You.
A sinner, Lord, is in a hidden way dead and not worthy of You,
either to praise You, or even to speak of You,
but with you, our Lord, it is easy for one dead to speak
if You give the order as though to one alive, then he will hear You.
With that dead person who is close to Your resurrection, it is as if he had not died!
You, O Son of God, are the Resurrection, if You will it, I shall revive in You.
Although I am (as one) dead, I am placed in the vicinity of life.
On You do I meditate, give life to one dead, so that he may speak to You.
Had they cast me beside Elisha[1] when I was (lying) dead — 2 Kgs 13:21
and I had become his companion, he would have resuscitated me, for he was a prophet
– but now I am resting on Your living body, and You are God,
the Lord of the prophet! Revive (this) dead person who asks it of You.
The corpse of the dead man received life without having asked for it
from Elisha: in my case, who asks for it, how much You will give me!
You are Life, Lord; You are the resurrection and (source of) comfort.
May I not dwell *in the shadows of death*, being close to You; — Ps 23:4

[1] The miracle effected by Elisha's bones is the subject of Jacob of Sarug, "On Elisha, VII" (Hom. 35) in *Jacob of Sarug's Homilies on Elisha*, trans. Stephen Kaufman, MHMJS 23–28 (Piscataway, NJ: GorgiasPress, 2010), pp. 289–335.

B 91

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ܡܪܝ .ܪ.

ܒܟܠ ܫܥܬܐ ܕܐܢܫ ܡܫܟܚ ܠܗ

530

ܐܡܪ ܠܗ ܠܝܫܘܥ ܒܪ ܐܝܪܘܣ ܪܫܝܐ ܕܒܝܬܐ: 1
ܕܒܬܝ ܒܪܬܝ ܕܫܟܒܐ ܘܒܥܐ ܠܡܚܝܬܗ.
ܠܐ ܬܒܥܝ ܡܝܬ ܐܠܐ ܢܝܡܐ ܗܘ ܕܫܟܒ ܐܒܐ ܒܪܝ:
ܠܐ ܬܒܥܝ ܐܬܐ ܢܫܟܚ ܠܗ ܒܗܝܡܢܘܬܐ.
ܘܐܡܪ ܠܗ ܒܪ ܐܢܫ ܕܐܬܐ ܗܘ ܕܢܫܬܒܩ ܠܗ ܒܒܝܬܗ: 5
ܐ ܦܩ ܐܝܟ ܐܢ ܬܚܫܒ ܡܫܟܚ ܐܢܐ ܒܟ.
ܐܡܪ ܠܗ ܐܝܟ ܕܐܢ ܐܢܐ ܫܟܚ ܒܒܝܬ ܐܒܝ ܘܐܡܗ:
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ܘܡܚܝܬ ܐܢܐ ܠܗ ܕܫܟܒ ܒܪܬܐ ܠܐ: 10
ܒܟ ܡܫܟܚ ܐܢܐ ܐܠܐ ܢܝܡܐ ܗܘ ܕܫܟܒ ܒܪܬܐ ܠܐ.
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ܐܡܪ ܠܗ ܠܝܫܘܥ ܒܪ ܐܝܪܘܣ ܪܫܝܐ ܕܒܝܬܐ: 15
ܡܢ ܐܬܡܠ ܒ ܡܫܟܚ ܐܢܐ ܐܠܐ ܒܟ.
ܡܢ ܐܝܪܘܣ ܪܫܝܐ ܕܒܝܬܐ ܐܝܪܘܣ ܪܫܝܐ ܕܒܝܬܐ: 531
ܠܐ ܬܚܫܒ ܐܢܐ ܐܠܐ ܒܪܬܐ ܕܐܬܐ ܡܫܟܚ ܐܢܐ.

grant to the one who is hiddenly dead to utter Your praise openly
for the sake of Your sheep who have come to drink of Your fountain.
May my mouth not be silent from praise, due to the iniquity of my hands;
may the praise of You grow rich, coming even from the (spiritually?) dead in the whole world.
Speak, speak, sinner, even though you are unworthy:
your Lord is worthy to be praised even by rocks Lk 19:40
– by both boulders and human beings, by both those with discernment and those without.
The stones and the dead are giving praise together with You, so do not be silent!
To You, Lord, is it fitting that praise should go up from Your creation;
it is You that (both) worlds are bound to praise in their (different) ways.
Both the person who is worthy and the one who is not: let both set in motion Your praise,
and You will receive it, even though You have no need of (such) acclamations.
To the land of the (hiddenly) dead has Resurrection come down to go around
as a human being from whom life springs forth each day:
the Fountain of Life has been opened up in the land of Judah.
and from it the (hiddenly) dead have drunk and have come back to life.
The Son of God has sown Life among (us) mortals
in order to bring an end to death who had herded and taken us off.
Light has come down, to walk among those in darkness Lk 1:79
and He has driven out the night by which the entire world was choked.
The blessed Fountain of Eden has sprung up on the *Thirsty Earth*[2] Is 53:2

[2] Mary is frequently associated with the 'Thirsty Earth' of Isaiah.

ܗܰܕ ܟܶܐ ܟܬܰܫܐ ܩܡܐ ܒܩܠܐ ܓܰܒܣܘ ܟܶܠܟܐ:
ܗܠܶܐ ܟܬܘ ܙܐܐ ܐܰܡܐ ܗܟ ܗܟܰܒܟܘ۞ 20
ܠܐ ܢܰܡܐ ܩܰܒܡܝ ܗܟ ܓܰܒܣܐ ܟܬܠܐ ܙܰܝܒ:
ܢܡܐ ܓܰܒܣܘ ܐܟ ܗܟ ܒܬܐ ܟܬܟܐ ܩܟ۞
ܒܟܠ ܒܟܠܐ ܣܠܐ ܒ ܠܐ ܐܩܡ:
ܗܢܘ ܐܩ ܙܒܓܰܣܘܝ ܐܟ ܟܐ:
ܓܩܟ ܐܙܐ ܐܟ ܩܬܰܡܐ ܐܠܐ ܩܬܰܡܐ: 25
ܩܰܩ ܐܬܐ ܟܬܰܡ ܟܟ ܐܡ ܐܐ۞
ܟܡ ܗܢܝ ܬܐ ܓܰܒܣܐ ܙܩܡ ܗܟ ܟܬܐܡ:
ܐܟ ܣܐܒ ܟܟܩ ܓܩܣ ܟܰܡܒܒܬܩ۞
ܟܰܡܐ ܐܩܐ ܟܐܠ ܢܒ ܐܰܒܟܰܣܐܡ:
ܒܟ ܩܩܒ ܐܩ ܒ ܠܐ ܗܣܡ ܐܝ ܟܠ ܓܩܟܩ۞ 30
ܟܐܙܐ ܙܒܬܐ ܣܡ ܬܩܐܡ ܟܰܓܰܟܩ:
ܐܡ ܟܢܐ ܙܟܒ ܗܩ ܣܬ ܓܟܰܓ۞
ܓܰܣܐ ܙܣܬ ܐܐܓܰܡܣܡ ܙܰܐ ܟܐܙܐ ܙܰܓ۞:
ܩܰܐܰܓܰܡ ܗܢ ܒܬܐ ܒ ܬܩ ܩܰܓ۞
ܣܬ ܢܙ ܙܰܐ ܗܢ ܐܐ ܟ ܐܟܐ: 35
ܙܰܟܟ ܙܰܐ ܟܩܰܐ ܙܢ ܙܓ۞
ܬܰܙܐ ܣܡ ܙܰܐ ܙܰܓܟ ܙܰܐ ܗܢ ܣܓܩ۞
ܟܐܙܐ ܙܰܓܰܡ ܟܟ ܩܰܓܟ ܙܢ ܙܒ: 532

and made pools (of water) amidst arid places all over the world.,
Christ the Light has shone forth, teaching in the synagogues;
the blind encountered Him – and were given sight, so as to give praise.
The great Sun has made His way among the shadows;
He has sprinkled the whole earth with glorious light, and it has taken hold of the light!
The Good Physician from the lofty heights of His Father
saw the (state of) creation, and when He visited it with His assistance, it revived.
He (comes) carrying remedies, and He binds up the wounded for free;
He heals the sick and does not seek to take any payment.
Illnesses take flight, like shadows in the presence of daylight,
for Jesus the Physician has shone forth like the sun and driven them away.
In His teaching there is Life and Light, and gentle kindness;
at His visitation there is joy of heart and every delight.
The fringe of His garment was a fountain filled with hope — Mt 9:20 and par.
and the word of His mouth was a treasury full of great riches.
In His footsteps the path of Life was trodden out
and following in His traces the milestones of peace[3] have stretched out.
If the spittle of His mouth reached a blind person, it gave him sight, — Jn 9:6
and if He fashioned mud, the light (of sight) shone out from it.
If He took a sick person by the hand, his sickness fled away,[4] — Mk 1:31, 9:27

[3] Cf. F. Rilliet, "La métaphore du chemin dans la sotériologie de Jacques de Saroug," *Studia Patristica* 25 (1993), 324–31. Jacob uses the phrase 'milestones of peace' on a number of occasions, e.g., Bedjan II, pp. 339, 598. It is also used by Narsai in his *memre* on the dominical Feasts, ed. F.G. McLeod, *PO* 40.1 (Turnhout: Brepols, 1979), Ascension, line 379.

[4] The reference would best fit Peter's mother-in-law, and perhaps the masculine suffixes should be emended to feminine ones by the simple addition of a point.

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if a leper encountered Him in the street, he was cleansed, Mk 1:41
if He bade a dumb person to speak, he would obey Him, Mt 12:22
if He motioned to a blind person to answer, he would answer, Mk 8:22–6
if He summoned one dead and decomposing to come forth to Him, Jn 11:38–44
he would rush forth while still bound (in the grave cloths), seeing that He had given him the order.
If He motioned to water, it immediately became wine, Jn 2:1–11
and if He bade a small quantity of bread, it increased at the meal; Mt 14:31, 15:32–9 and par.
if He addressed the waves of the sea, they would still their course, Mt 8:23 and par.
and the wind would respond if He bade it not to blow.
(As it were) Gihon, filled with compassion, gushed forth from the Father
and the regions of Galilee and Judaea were inundated by it. Mt 9:1–8 and par.
He healed the paralyzed who met Him,
and He restored to health the sick in (all) the regions. Mt 8:16–7 etc.
The various demons in the place He put to flight.
With the blind, too, who approached Him, He opened their eyes. Mt 9:27–31 and par.
He did not see a single needy person whose needs He did not fill,
nor was there a single pauper who did not receive from Him great riches.
He was like Nisan,[5] clothing plants in color;
in Him the sick were adorned, acquiring (blossoming) health. Mk 5:22–3, Lk 8:41–2
Jairus summoned Him, because of his Daughter who was ill,

[5] Corresponding to April.

60 ܡܟܝܢܐ ܕܥܒܕܐ ܠ ܦܟܝܫ ܗܘ ܐܝܬܘܢ ܗܘ ܀
ܠ ܦܩܒ ܒܐ ܕܒܝܬ ܐܒܐ ܕܫܟܝܢ ܫܡܫ ܒܐ ܗܘ:
ܠ ܝܡܡ ܒܐ ܕܥܡܕܐ ܒܬܪܐ ܕܐ ܒܐ ܗܘ ܀
ܕܫܡܐ ܐܢ ܒܐ ܕܒܪ ܐܒ ܠܐ ܗܕܐ ܒܐ ܗܘ:
ܝܠܕܬܐ ܢܦܫ ܐܒ ܟܒ ܠܐ ܗܕܐ ܒܐ ܗܘ ܀
65 ܠ ܝܡܡ ܒܐ ܕܥܒܕܬܐ ܫܡܒܐ ܫܒܬܐ ܗܘ:
ܠ ܦܩܒ ܒܐ ܟܫܐ ܕܒܐ ܐܟܘܐ ܟܬܒ ܀
ܠ ܐܡܪ ܒܐ ܕܟܟܬ ܫܐ ܐܟܐ ܗܝ ܝܠܐ:
ܬܠܐ ܐܡܪ ܝܡܐ ܕܐ ܦܩܒ ܐܝ ܀
ܟܫܝܐ ܒܛܠ ܫܐ ܐܝ ܟܐ ܟܫ ܗܝ ܐܐ:
70 ܡܠܐ ܒܐ ܗܢܐ ܟܟܠ ܐܝܟ ܬܐ ܐܝܢ ܀
ܟܬܥܬܐ ܒܟܟܒ ܒܐ ܐܡ ܐܢ:
ܬܐ ܟܥܬܐ ܒܐ ܐܝ ܐܝ ܐܢ ܀
ܟܩܐ ܒܬܐ ܒ ܟܐ ܐܒ ܐܢ:
ܐ ܟܬܥܬܐ ܒܢܒܐ ܡ ܦܟܡ ܐܢ ܀
75 ܠ ܫܐ ܬܫܐ ܐܠ ܦܐ ܗܐ ܦܟ ܟܐ:
ܐܠ ܗܬܥܐ ܐܠ ܬܦܟ ܗܢܐ ܟܐ ܀
ܬܐ ܐܡ ܫܬܐ ܒܟܬܐ ܟܬܐ ܦܟܬ:
ܬܐ ܐܠ ܦܟܐ ܐ ܬܐ ܐ ܐ ܦܟ ܀
534 ܡܢܐ ܫܐ ܗܟ ܟܐ ܒܐ ܒܬܐ ܐ:

and He went with him, in order to confirm them with a miracle.
I greatly wonder at the humility of the Son of God
who did not want to hold Himself back from those who asked.
To everyone who sought Him, He gave in accordance with what that person wanted,
not holding back what they needed from those who asked Him.
To the blind man who requested that he might see the light, He gave him light, Mk 10:51
to the leper who asked Him for healing, He granted (his wish), Mt 8:2, Mk 1:40
to the Woman with the flux of blood who sought surreptitiously (to touch Him), He allowed her to do so,[6] Mk 8:28
and from the Canaanite Woman who besought Him, he drove out the demons.[7]

II. The Case of Jairus

And in the case of Jairus who invited Him to come with him to his house, He did so,
and in accordance with his urging concerning his Daughter, He responded by coming.
Life went forth to hunt down Death
and Perdition trembled at the Son of God's very steps.
Our Lord, the Light, came forth in that region like the daylight
and sicknesses fled away from Him, trembling like shadows.
A man summoned Him to heal his daughter who was ill Mk 5:23
and He came along with him, because of the beauty of the man's faith. and par.
He went along with him, with all His Twelve (disciples) with Him. Mk 5:31
The light hours of the day are twelve:
the twelve disciples are like rays of strong light

[6] Homily 170, see above.
[7] See Homily 17, above.

80 ⁘ ܐܪܝ ܡܢ ܫܡܝܐ ܐܬܐ ⁘
ܕܡܫܬܘܕܥ ܠܝ ܒܟܠ ܫܥܐ:
ܘܠܐ ܙܒܢ ܗܘܐ ܘܛܠܐ ܒܥܡ ܩܕ ܐܬܐ ⁘
ܟܠ ܩܕ ܒܟܢܘܫ ܐܡܪ ܒܟܢܘܫ ܘܩܕ ܡܘܕ ܟܐ:
ܐܟܬܐܠܐ ܠܐ ܛܠܐ ܗܘܐ ܫܘܒܥܬܐ ⁘

85 ܟܡܡܘ ܒܟܢܘܫ ܢܫܪܐ ܡܘܕ ܟܐ ܬܘܐ:
ܐܟܝܢܘ ܒܠܐ ܗܘܐ ܡܐ ܡܘܕ ܐܒܨܠ ⁘
ܠܐܠ ܒܘܐ ܒܟܢ ܡܘܕ ܡܘܕ ܟܐ ܘܟܬܘ:
ܐܒܡܫܠ ܠܙܘ ܗܘܐ ܥܠܘ ܐܡ ܒܐܨܡ ⁘
ܐܒܬܐ ܒܟܢ ܡܘ ܬܐܠ ܟܡܐ ܡܕܐ:

90 ܐܡ ܒܐܨܡ ܫܠ ܟܢ ܐ ܢܠ ܗܘܐ ܐܪܝ
ܫܬ ܒܡ ܗܘ ܟܠ ܡܐ ܒܪܒܐ ܡܘܒ
ܐ ܐܒܠ ܫ ܒܐܟܠ ܘ ܟܐ:
ܬܘܐ ܡܙ ܒܡ ܟ ܠܠܘ ܐܡ ܐܡܟܠ:
ܐܡ ܟܬܠ ܙܡ ܟܠ ܒܐ ⁘

95 ܙܐ ܟ ܟܙܐ ܒܐܡܟ ܟܢ ܒܙܐ ܗܘ:
ܐܪܝ ܡܢ ܫܠ ܒܡܬ ⁘
ܐܪ ܡܢ ܟܐ ܐܒܢ ⁘
ܟܬ ܐܟ ܐܒ ⁘
ܟܬ ܐ ܐܒ ⁘

that accompany Him as He drives night away from humanity.
Our Lord's wish was not only to heal the sick girl
but to revive her after she had died in the place to which He was going.
The faith of that official was great,
so our Lord wanted to perform a great sign in his house:
accordingly He bade the sickness to remain with the girl
and He sent Death to go before Him while He was coming.
His power went forth visiting the sick on the journey
so as to hold Him up until Death should get there just before Him.
and He delayed as He travelled on that road.
A Woman with a flux of blood approached furtively to take strength from Him:[8]
that Treasury stood still there in the midst of the journey,
He waited there while (someone) furtively (took) from Him, and then He went on.
He stretched out the edge of His garment to the furtive Woman, as if He was unaware of her, Lk 8:44
so that, just as she had desired, she might furtively take strength from Him.
The power furtively gained, which issued from Him, performed the wonder
and He healed the illness that had defied (the skill) of doctors.
Our Lord stood there on the road in order to ask
"*Who has touched me*?," as though He was not aware and had been robbed! Mk 5:30, Lk 8:45
Using all sorts of excuses He delayed then on the journey

[8] See Homily 170, above.

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ܫܪܐ ܒܪ ܐܟ ܟܬܒܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ׃
ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܒܐܪܥܐ׃
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܟܐܦܐ ܐܢܬ ܒܫܡܝܐ׃
ܘܒܐܪܥܐ ܐܦ ܗܟܢܐ ܢܗܘܐ ܡܠܟܘܬܗ׃
ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܐܦ ܐܢܐ ܐܡܪ ܠܟ׃
ܐܢܬ ܗܘ ܟܐܦܐ ܘܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܐ ܐܒܢܝ׃ 105
ܘܥܠ ܟܠ ܡܢ ܕܫܡܥ ܡܠܝ ܗܠܝܢ ܘܥܒܕ ܠܝܬ ܠܗ׃
ܘܡܢ ܕܠܐ ܫܡܥ ܠܝ ܗܠܝܢ ܐܡܪܝ ܕܠܝܬ ܠܗ׃
ܘܟܠ ܡܢ ܕܡܫܬܒܩ ܠܝ ܘܠܐ ܐܫܕܪ ܠܗ ܐܓܪܐ׃
ܘܟܠ ܡܢ ܕܠܐ ܢܣܒ ܨܠܒܗ ܘܐܬܐ ܒܬܪܝ ܗܘ׃
ܘܡܢ ܕܫܟܚ ܢܦܫܗ ܒܥܠܡܐ ܗܢܐ ܢܐܒܕܢܝܗ׃ 110
ܘܡܢ ܕܐܒܕ ܢܦܫܗ ܒܥܠܡܐ ܗܢܐ ܢܛܪܝܗ ܠܚܝܐ ܕܠܥܠܡ׃
ܘܡܢ ܕܠܐ ܢܣܒ ܨܠܒܗ ܘܐܬܐ ܒܬܪܝ ܠܝܬ ܗܘ ܠܝ׃
ܘܡܢ ܕܡܫܬܒܩ ܠܝ ܘܠܐ ܐܫܕܪ ܠܗ ܐܓܪܐ׃
ܘܟܠ ܡܢ ܕܐܒܕ ܢܦܫܗ ܒܥܠܡܐ ܗܢܐ ܢܛܪܝܗ ܠܚܝܐ ܕܠܥܠܡ׃ 115
ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ ܕܐܢܬ ܫܠܝܚ ܡܢ ܫܡܝܐ׃
ܘܡܢ ܟܠ ܡܢ ܕܫܡܥ ܡܠܝ ܗܠܝܢ ܘܥܒܕ ܠܝܬ ܠܗ׃
ܘܥܠ ܟܠ ܡܢ ܕܠܐ ܫܡܥ ܠܝ ܗܠܝܢ ܐܡܪܝ ܕܠܝܬ ܠܗ׃
ܘܟܠ ܡܢ ܕܡܫܬܒܩ ܠܝ ܘܠܐ ܐܫܕܪ ܠܗ ܐܓܪܐ׃

so that Death might get up and carry out his work, in accordance with the message that he had been sent.
This was in order that He might not only drive out the illness, as they had asked,
but raise a dead person there, as befitted Him:
it was not as a doctor healing a sick person after being called,
but as God, to raise a dead person by means of a miracle.
Instead of an illness, it was to drive out Death that He had set His face,
and for this reason He was delaying during the journey on which He had set out.
He acted with patience, (allowing) Himself to be plundered by thieves,
and to investigate who had stolen from Him – as if He did not know!
It was to give Death an opportunity to lay out a corpse there
while He was on His way; like one valiant about to act,
He arranged His journey wisely, just as He wanted it;
Death went along and led off the sick girl,
and so there was a deed for our Lord to perform, when He arrived,
in His role as God, and not as a doctor who heals sicknesses.
Death went and performed his role, as he had been commanded:
he took the (girl's) soul and kept it for its Lord until He came.

III. The Scene at Jairus' House

The corpse lay prostrate, and despair manifested itself,
and what happened was not what they were expecting to happen there.
With wails and a great many laments Mk 5:38

ܒܢܦܡ ܡܕܐ ܕܫܡܥ ܒܫܥܬܐ ܗܝ ܒܠܝܐ ܀ 120
ܒܟ ܡܘܗܐ ܠܒܢܝ ܟܫܦ ܗܝ ܒܚܕܐ ܀ 536
ܐܠܐ ܡܫܐ ܢܣܡ ܐܡܝ ܗܝ ܒܐܐ ܟܐ ܀
ܡܟ ܗܝ ܐܡܐ ܬܐܗ ܙܪܐ ܗܝ ܒܙܐܐ ܀
ܐܠܐ ܢܣܡ ܡܫܐ ܚܠܐܘ ܗܝ ܐܟܐ ܀
ܫܟ ܡܘܗܐ ܠܒܢܝ ܟܫܐ ܡܡ ܐܘ ܐܦܩ ܀ 125
ܐܡܟܚܐ ܡܠܐܡܪ ܐܘ ܟܐܘܫ ܒܐܘܡܐ ܀
ܐܟܝ ܐܡܪܐ ܐܘܡܟ ܡܟ ܟܐܬ ܀
ܐܒܢܩܛ ܐܘ ܡܟܐ ܟܚܟ ܗܝ ܠܐ ܒܪ ܀
ܐܢܐ ܐܙܐ ܟܡܐ ܙܗܐ ܡܟܐ ܐܡܟ ܀
ܟ ܐܐ ܐܘ ܗܝ ܟܚܐ ܟܐ ܡܡܙܐ ܀ 130
ܐܡܟ ܒܚܐ ܩܙܐ ܐܘܡܐ ܣܡܡܠܐ ܀
ܐܪܟ ܡܐܐ ܒܟ ܟܐܡܐ ܒܙܐ ܐܘܐ ܀
ܐܐ ܚܐ ܒܐܟ ܡܙ ܐܐ ܐ ܐܘ ܀
ܗܝ ܐܟܐ ܠܐ ܐ ܗܝ ܐܡܐ ܒܡܐܗ ܀
ܐܪ ܡܐܐ ܐܡܙ ܒܟ ܗܝ ܒܐܩܐ ܀ 135
ܐܡܐ ܙܐ ܟ ܐ ܐ ܐ ܗܝ ܐ ܀
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mourning took its strong hold, and they were far away from consolation.
On all sides sounds of weeping were to be heard,
on every face tears of grief were pouring down,
on every lip laments were sung,
by every ear all kinds of wails were heard,
cries of grief from both those afar and those nearby,
chanting and uproar from both those within and those outside.
Mourning for an only child is too great a matter to be comforted,
the pain of death is cruel and beyond the reach of healers.
The whole household was in turmoil at the heir who had died,
for there was no other heir who might comfort them.
The young girl had been like a pillar (supporting) the whole house,
it was supported by her, and when she died, (the house) collapsed and was ruined.
The house was in uproar with so many laments,
and the master of the house was not even present there at the disaster that had occurred.
(There was only) his wife, the lady of the house, and a great many women:
each person who stirred up lamentation would (just) lend strength to it and it would increase.
The mother's deepest feelings were stirred at the Daughter of her vows,
and there was no man there to rebuke the weeping and quieten it a little.
The lamentation grew stronger with the deep emotions of the women

140 حقِ هِهُا أَطُا هُلا مُنحَم هِهَه رُبِ خُمنُاا۞
537 هُم هُلا رُحَتِ قُلْا هِحصُا هُمهَّمحَم هِهَه:
هَحفَّلا أَقَتِ تُهدْا هِسُعُا هُمهَّمتُ هِقُّه۞
هَحفَّلا قُقفَّم هُلا أَقحسُمُا هُمرُّهتُ هِقُّه:
هَحفَّلا أَتِتَّم هُلا تُكلُمُا هُمهَّقدُ هِقُّه۞
145 قُلْا هِسُعُا هُم تُّسمُا ههُم هَتَّحْا:
هِهُنُا ههُّهحُا هُم رُقُنُا ههُم حَتُنُا۞
تُّ هِه أَحكُه تُّسَّبنُا هُم خُمنُاا:
هَهمُا صَاحُه هِهَّهاُا حكَّحُا هُم حُرُّقحْا۞
ههقَّم هِهُا هَهكَّسس قُكُه حَمنُاا حنُنُاا تُّحبَ:
150 هِلُا اُمَّ هِهُا حُه مُنُاا إِسزَّنُا بحَبَا أَتُه۞
لمكَّمُاا ههُا هِهُبا أَم حَفَّهوُا حفَّكُه حَمنُاا:
هَحكُنه هققَم هِهُا ههَّ حُبزَبا هِهُبا بقَّلا هُاامَّكلا۞
حرُّمم هِهُا حَمنُاا هُم تُكلُمُا هُرُّتنُاا:
ههُنُا حَمنُاا كَه أَهُم هِهُا حرُّهسُا تُّههُا۞
155 هُنزَبا حَمنُاا أَيهاُا ههُقا هُرُّتنُاا:
ههُلا تُهسَّ كُه هَهتَّهُ كُه لَّاطُا تههُ۞
أَهُا هِكُمكُم تُّسهْا هِضَنهُه كَلا حَنِبا تبُّهه:
هرُّحنُا كَمهَّههِم تحاُا حصُحُا ههُطُا هَكَّلا۞
حقِ هِهُا أَطُا هُم هَتهُمُا هِهَّحتُ تُّسهْا:

full of compassion who well knew how to weep for their dear ones.
The Creator especially placed in them compassion and tears
so that these might be present in married women as they bring up infants.
If deep feelings were not present in a mother
she would not put up with the burden of bringing up an infant,
Who would have endured the birth pangs of women as they give birth,
if it were not for the deep feeling and love from the fruits that (are present) in mothers.
Because the Creator had put deep feelings in their wombs
women also raise up lamentations for the dead with deep feelings.
Out of the depth of their innermost feelings suffering enters in
and makes them much more fervent than men in weeping for the dead.
All the more so when there is lamentation for an only child
do women stir up weeping that rends the earth, causing a great sound.
In the house of Jairus it was weeping such as this that occurred there:
because he was at a distance, (his) wife and the women raised cries of lamentation.

IV. The Message to Jairus

In despair they sent message to Jairus, that he should come,
(leaving) the doctor they had summoned to come and heal her.
"*Your daughter has died. Why* trouble the doctor any longer? Mk 5:35,
Come and bury the dead girl. Do not let the (doctor) come with you and be put to the trouble." Lk 8:49
Praise to You, Lord, for every gift that is especially large:

160 ⁘ ܒܬܠ ܒܝܬܟ ܟܚܕܘܗ ܕܡܨܚܬܗ ⁘
538 ܐܫܡܥ ܗܒܩܠ ܚܕܐ ܡܠܐ ܗܡ ܟܘܗܝ:
ܒܟܠܐܨܠ ܒܟܬܠ ܗܗܘܠ ܟܚܬܬܟܠ ⁘
ܐܟܠ ܡܢ ܒܩܡܐ ܟܗ ܐܫܡ ܟܐܐ:
ܠ ܠܚܝ ܗܘ ܗܘܝ ܒܟܠ ܗ ܒܗܟܐ ⁘
165 ܗܟܡ ܡܛܠ ܒܟܒܐ ܩܡ ܠܟ ܗܘ:
ܐܠ ܐܫܡ ܗܘܗ ܒܩܐ ܐܠ ܟܐܗܩܐ ⁘
ܗܩܠ ܐܫܡ ܒܚܩܗܟܐ ܗܡ ܟܘܗ:
ܐ ܬܟܟܒ ܟܐܫܡ ܗܪܬܟ ܟܠ ܟܒܐ
ܗܡ ܩܡܢܐ ܐܫܡ ܒܚܐ ܟܠ ܣܥ:
170 ⁘ ܗܩܐܡ ܟܐ ܠܟ ܗܡ ܟܚܐ ܟܩܛ ⁘
ܟܡܐ ܒܡ ܗ ܐܠ ܐܟ ܒܣܒ:
ܗܪܬܟ ܛܗ ܒܙ ܠܐ ܟܠ ⁘
ܛܩܛ ܢܒ ܗ ܗ ܛܗ ܗ ܒ ܐ:
ܒܣܗ ܗ ܗ ⁘ ⁘ ⁘

You provide for (us) humans not as a result of supplication.
Enormous (gifts) are Yours, which You will give
without any asking or supplication on the part of (us) human beings.
(Our) human minds are small
and so they ask small things of You to give us,
but You are great, corresponding to Your greatness and knowledge;
likewise great is Your gift when You give it.
You do not look for people to supplicate You when You give,
for whether they ask or whether they do not, You still provide it.
They asked You to heal a sick girl in the house of Jewish people,
and when she died they sent to You not to come.
They wanted a small gift from You, and You held it back from them,
and (provided) that much larger gift which they did not ask for;
but even though they did not ask, You, in Your goodness and generosity gave (them)
that gift which they had not expected, in that it was so large!
"Do not come" was the message that they sent when she died.
If You had not come, in accordance with the message, You would have (acted) as a human being,
but because You are God, along with Your Begetter,
even though they did not ask You, You enriched them with Your gift.
They thought You were weak when they sent to You, "Lord, do not come,"

180 ⟡ ⟡ ⟡

but You came and manifested Your might and You put them to shame.
"If he visits a sick person, he will heal him,
but if someone dies, what point is there for him to come?"
Had they realized that You are God, they would have sent the message
"Lord, resuscitate her, now that she has died, for it is easy for You!"
(But) the message they sent to that discerning man was "*Your daughter has died*"; Mk 5:35 Lk 8:49
what is the point of his visiting her: do not trouble him."
O unfortunate man, why should He not come
if it is true He was not weak, as you said?
He has begun on the journey and reached half way with the person who called Him.
If He had turned back, what would the person who called Him have said?
Would he have given praise and believed, not having any doubt?
Would he not have thought our Lord to be weak because He turned back?
Or would he have been buffeted by doubt and (felt it) a great scandal
that the Son of God had begun on the journey and not carried it through?
Or what would the Son of God have told His apostles
if He had turned back in accordance with the message that He should not come?
"She has died, so let us turn back; why should we weary ourselves?
Death had taken her, and there is no means of her being resuscitated."
These are words that a human being would say;

200 ⁘ ⠠⠍⠁⠗⠽ ⠠⠍⠁⠛⠙⠁⠇⠑⠝⠑ ⠠⠺⠓⠕ ⠠⠺⠁⠎ ⠠⠁⠇⠎⠕ ⠠⠁ ⠠⠉⠓⠊⠇⠙ ⠠⠺⠓⠕ ⠠⠓⠁⠙ ⠠⠙⠊⠑⠙
⠠⠁⠇⠗⠑⠁⠙⠽ ⠠⠁⠝⠙ ⠠⠎⠕ ⠠⠞⠓⠑⠽ ⠠⠺⠑⠗⠑ ⠠⠞⠕⠇⠙ ⠠⠞⠓⠁⠞ ⠠⠓⠑ ⠠⠺⠁⠎ ⠠⠙⠑⠁⠙:
⁘ ⠠⠃⠥⠞ ⠠⠚⠑⠎⠥⠎ ⠠⠺⠓⠑⠝ ⠠⠓⠑ ⠠⠓⠁⠙ ⠠⠙⠊⠎⠍⠊⠎⠎⠑⠙ ⠠⠓⠊⠍ ⠠⠁⠇⠕⠝⠑ ⠠⠁⠝⠙ ⠠⠞⠁⠅⠑⠝
540 ⠠⠁⠺⠁⠽ ⠠⠊⠝⠞⠕ ⠠⠞⠓⠑ ⠠⠉⠗⠕⠺⠙ ⠠⠁⠝⠙ ⠠⠞⠕⠇⠙ ⠠⠓⠊⠍ ⠠⠞⠓⠁⠞ ⠠⠓⠑ ⠠⠺⠁⠎ ⠠⠉⠕⠍⠑ ⠠⠁⠝⠙
⠠⠞⠕ ⠠⠞⠁⠅⠑ ⠠⠓⠊⠍ ⠠⠁⠺⠁⠽ ⠠⠁⠝⠙ ⠠⠞⠕ ⠠⠓⠊⠎ ⠠⠓⠕⠥⠎⠑ ⠠⠁⠝⠙ ⠠⠞⠕ ⠠⠓⠊⠎ ⠠⠍⠕⠞⠓⠑⠗
⁘ ⠠⠁⠝⠙ ⠠⠞⠓⠑⠽ ⠠⠺⠑⠝⠞ ⠠⠕⠝ ⠠⠞⠕ ⠠⠞⠓⠑ ⠠⠓⠕⠥⠎⠑ ⠠⠕⠋ ⠠⠚⠁⠊⠗⠥⠎
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they were not appropriate to utter to Christ:
it was fitting that He should complete the journey He had begun.
It was equal for Him, whether to heal the sick or to revive the dead:
whether the action was big or small, it was one and the same to Him.
For His power is greater than everything in creation.
He causes the grass, so small, to sprout at the bidding of His creative word
in the same way He causes the cedars of Lebanon to grow: it is one and the same to Him. Ps 104:16
And likewise the cedars which reach the clouds with their shady branches
just as His bidding causes a plant to grow out of a wall,
and just as water is confined in a glass vessel,
so too the deep and mighty ocean is confined by Him (as if) in a pool
An action that is too great for you is not great at all to Him,
and one that is small to you, is not small to Him, seeing that it is all part of His creation,
The lofty mountains and the tiny crags are all one to Him,
for His might is vaster than that of any part of creation with its limits.
The Son of Man came to the world and performed mighty acts:
He did not perform them as much as He might in the synagogues,
but as He travelled on the path of humility,
(his aim being) to carry out His journey and return to His place beside His Begetter.
And in every place where He healed the sick, as He was healing,

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if they had pressed Him He would have raised the dead, for this is easy for Him.
But since they did not demand this, He showed that He was able to revive the dead;
and He revived three people,[9] to be witnesses that He is the Son of God.
The lamentations grew strong in Jairus' house, as we have said,
and they sent message to Him not to come, as you have heard,
but our Lord did not turn back on the journey He was travelling,
for He was upright and the course of His journey ran directly.
A straightforward birthgiving is not even (found) in virginity's womb:[10]
having entered it, He manifested a change around when He came forth.
Once conceived, all (infants) turn around to come forth from the womb:
by that gate by which conception enters, the child comes forth.
The infant makes a turn in the womb when it enters it,
for human beings are not direct in their ways.
The Son of God entered His mother's womb by the ear[11]
and made His way out directly, for He is God.
He did not turn Himself round, like an infant, as He journeyed,
for His path was direct and exalted above all others.
When the Jews sent message to Him that He should turn back,
He did not wish to return, since He was travelling directly on His course.
Who is able to grasp hold of the sun's chariot

[9] Beside Jairus' Daughter, the son of the Widow in Nain (Lk 7:11–17) and Lazarus (Jn 11:1–44).

[10] The sense and sequence of thought here is unclear and puzzling.

[11] Since Mary listened to and accepted the Angel's message, she is frequently described as having conceived through her ear. See above, Hom. 169, n. 11.

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and make it turn back and divert its course?
For whom is it easy to turn back the course of the (heavenly) hosts?
Who has set down a law that the zodiacal circuit should travel backwards?
Who is able to make the Gihon reverse its course,
returning its floods to the lofty region whence it came?
If these parts of creation do not turn back from their course
who will turn back the Creator's Son from His course?
He was no weakling, for whom the task was too hard
so that He was afraid of it, and so not to go to carry it out.
Sheol's wolf had snatched a kid from the flock,
the Good Shepherd is not going to return until He has rescued it.
He was the Son of David who slew a wolf because of the lamb:
he chased the lion and rescued the lamb from its teeth. I Sam 17:34–6
Resurrection went forth to go after Death
– yet they were saying that He should turn back! But He did not turn back.
The girl's father was urging the Son of God to remain (where He was),
but He did not remain, for Death was not stronger than Him.

V. The Restoration of Life

"*Just believe*," the Son of God told him, Mk 5:36,
"The girl will live, for her soul is in my hands; Lk 8:50
I am not stopping until I have completed the journey I set out on.

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Come on, let us go and drive Death out from your palace!"
Our Lord travelled with Jairus and reached his house:
He found an uproar of unruly grief and deep lamentation.
Resurrection appeared suddenly and Death, who had stolen (the child), came along shaking:
Consolation arrived and stopped up the fountain of weeping;
the Light, Christ, chased out the darkness that He saw;
He who resurrects the dead drove away lamentation for the girl, an only child.
"*Do not weep, for she has not died*," (he said), comforting them. Mt 9:24, Mk 5:39,
– but the mourners laughed and jeered at what He was saying; Lk 8:52
these Jewish people laughed, but guilt turns round against them: Mk 5:40, Lk 8:53
for in that they laughed, they were witnesses that (the girl) had died. Mt 9:24, Mk 5:39,
He was saying, "*She has not died, but is sleeping*," Lk 8:52
but they were laughing, thus becoming witnesses that she was not alive!
The Son of God turned them out, as being unworthy Mk 5:40
of seeing the miracle when the corpse would be aroused there.
The (spiritually) dead laughed at the Resurrection who has visited them,
and (so) He drove them away for He saw that they were not worthy.
He took with Him three witnesses, from among the disciples, Mk 5:37, Lk 8:51
as well as the father and mother who were worthy of the sign that took place.
He called out with His voice, "*Girl, arise*,"[12] and she responded to Him: Mk 5:41

[12] The Syriac *ṭlitha qum*(*i*) corresponds to the transcription *talitha qumi* in the Greek of Mark 5:41.

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ܘܐܚܙ ܟܠܗܘ ܗܘܘ ܠܗ ܕܟܝܢ ܒܗ ܕܡܬܬ׃
ܘܐܚܕ ܐܝܕܗ ܕܝܠܕܬܐ ܘܩܪܐ ܐܡܪ ܠܗ ܛܠܝܬܐ׃
ܘܐܬܪ ܪܘܚܗ ܘܩܡܬ ܡܕܡ ܘܐܡܪ ܠܗܘܢ ܕܢܬܝܗܒ ܠܗ ܠܡܐܟܠ׃

immediately she arose, seeing that the Son of God had called to her. Mk 5:42, Lk 8:55
He spoke with her as God, and thus she heard,
recognizing who He is, and she returned forth from perdition.
The skilled Artist who had depicted her in her mother's womb
was the same who called to her, and she recognized his voice and straightway arose,
He who holds the thread of life which Death had cut
had brought a means of mending this, and restored life in its place.
The Lion's Cub had roared in Jairus' house, and Death had heard: Gen 49:9
trembling at His voice, he let go the girl, leaving her there as he took flight.
The young hart had entered the serpent's lair and gasped out,
but (the serpent) took fright at Him and its poison dried up and its victim[13] escaped.
Death had taken off captive the bride of the house to take her to Sheol,
but He who revives the dead encountered him and took her from him,
giving joy to her father, while her mother exulted at the gift
from the Son of God who had visited them: to Him be praise!

End of [the homily] on the Daughter of Jairus.

[13] Lit., "food".

ⲙⲁⲣⲓⲁ ⲙⲁⲣⲑⲁ ⲙⲏⲧⲏⲣ ⲛⲓⲙ ⲛⲓⲙ ⲛⲓⲙ

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